3 7016 00418 7293

January, 1961

158th Year

# The CHURCHMAN

LUTHER - NORTHWESTERN
THEOLOGICAL SEMINARIES
ST. PAUL, MINNESOTA
DUPLICATE

SIXTY CENTS

THOSE who have any hope of some human achievement in the future — political, intellectual, artistic, or what not — do not like to think of our planet gone cold (as the result of a nuclear war) and no longer a supporter of life. Nor is it only that there would no longer be any creation of fresh beauty or fresh thought or fresh ability. . . . The world contains music, paintings, sculpture, architecture, poetry, which make every reflective person value what the human race has achieved in spite of its many imperfections. All this . . . will cease along with the instinctive joy of life when there are no human beings to see or hear or feel.

BERTRAND RUSSELL
In *F. I. Stone's Weekly*

A NATIONAL JOURNAL · ESTABLISHED 1804

## *Break the International Deadlock*

IRVING F. LAUCKS

175.1

# The Open Forum

## For Africa

To the Editors: One of the things I wish most to do in the short time I have in your country is to enlist help for a cause of great urgency which is of deep personal concern to me. I appeal to you to support the work of the American Committee on Africa. For many years I, together with fellow South Africans white and non-white who oppose my government's policy of racism, have looked to the American Committee on Africa for help. We have not been disappointed. Time and again help has come to us, through the committee and its Africa Defense and Aid Fund, in the form of funds for legal aid and family welfare for victims of apartheid. Now the African peoples of South West Africa are beseeching the committee for the aid which they desperately require. Their need is great, and I urge you to respond. Racism is a world problem: a blow struck at racism in one part of the world helps to cripple racism all over the world. To us in South Africa, the American Committee on Africa represents the conscience of America. Give now to the American Committee on Africa so that the voice of conscience may not be stilled.

Alan Paton

*American Committee on Africa*
*801 2nd Ave., New York 17, N.Y.*

## The Prestige Gap

To the Editors: Chester Bowles may not be the best qualified man for U.S. Secretary of State. Some, no doubt, would prefer Adlai Stevenson. But any one who does not have the intelligence to see, or the courage to say that most of our China policies have been and are wrong does not qualify, in my judgment, for high office in the Federal Government in these critical times. China is a charter member of the United Nations, 1945. And nothing save the supreme arrogance of this and the preceding administrations has prevented her from occupying a seat in this world organization for the past eleven years. In stating that China must be permitted to take her place in the United Nations, Mr. Bowles is merely giving recognition to a basic fact of international life and demonstrating his courage to say so. One thing is crystal clear; there can be no disarmament without Chinese participation and no permanent peace without disarmament. And the United Nations, without China, is certain to go the way of the League of Nations earlier. The new administration must either gain control of the China Lobby, and reverse its policies, or bring upon the entire world total disaster. Vice-President Nixon was wrong recently in claiming that U.S. prestige was at an "all-time high," and Senator Kennedy was right in challenging this, but he did so for wrong reasons. The U.S. Government has lost prestige, not because of any lag in military preparations, for the U.S. is still the most powerful military nation, but for relying upon this power for the solution of non-military problems. Poverty, ignorance and bigotry cannot be solved by military means and yet these are the real

**The world is his who can see through its pretension.**

Emerson

---

enemies. Parading the Sixth Fleet in the Mediterranean, the Seventh Fleet in the Formosa Straits and military power as recently in the Caribbean does not raise our national prestige in the world, however much it may titillate the ego of our "superpatriots." It raises instead, in the minds of a war weary world, a legitimate question as to our maturity, our wisdom and our understanding of the world we would like to lead.

Hugh B. Hester

*Brigadier General, U.S.A. (Ret.)*
*Chapel Hill, S.C.*

## Rejoinder to Pittenger

To the Editors: Professor W. Norman Pittenger, in a review of W. R. Cannon's *History of Christianity in the Middle Ages*, carried in the July, 1960, issue of The Churchman, gives two instances why he considers the book "very unreliable" in its interpretations. One of these is not even dealt with in the book and, therefore, is a flagrant misrepresentation of its contents, while the other is the failure on the part of the reviewer to appreciate the delineation of a doctrine because of his dissatisfaction with the label by which it is described. *First,* Professor Pittenger writes, "A writer in 1960 still repeats the old canards about Theodore of Mopsuestia and Nestorius of Constantinople . . ." This is incredible. Nestorius died around A. D. 451, while Theodore of Mopsuestia died as early as A. D. 428 or 429. *The History of Christianity in the Middle Ages* does not begin until A. D. 476. Consequently the theology of Nestorius and Theodore of Mopsuestia is not treated in it at all. How can an author be accused of being unreliable in his treatment of two theologians whose systems he does not discuss? *Secondly,* Professor Pittenger writes that "the description of Abelard's doctrine of the Trinity as 'Sabellian' is twice found, even though this doctrine is identical theologically with St. Augustine's long before and with Peter Lombard's and Thomas Aquinas' afterward." If Professor Pittenger would read again the sources, he would see at once that Abelard's assertion that the Persons of the Trinity are related to one another as different names for the same object and as three grammatical cases to the same individual is almost the precise restatement of Sabellius' analogy of the three in one of the Godhead to body, soul, and spirit in man. Has Professor Pittenger forgotten entirely Harnack's wise observation that Augustine himself advanced the Western interpretation of the Trinity in the direction of Modalism? Even so, there is a great difference between Augustine's doctrine and Abelard's. I cannot understand how Professor Pittenger can equate the two, when Abelard uses functioning attributes to differentiate the Persons, like one actor playing three almost unrelated roles; while Augustine always associates the attributes with the Godhead in its entirety. Whatever may be the demerits of *The History of Christianity in the Middle Ages,* Professor Pittenger's review of it, to use his own words, is "very unreliable" and displays a "carelessness or lack of perception" which would lead one to wonder how seriously he actually considered its contents.

William R. Cannon

*Emory University,*
*Atlanta, Georgia*

## Kissing and Genuflecting

To the Editors: Upon reading of the report the Rt. Rev. Walter H. Gray would make to the Episcopal National Council, I would like to give to the bishop my suggestion as to why Episcopalians are not contributing sufficiently to foreign missions. They are not happy with the religion they have at home. I have not given to missions in a year (I am in Bishop De Wolfe's diocese) because I feel that the church, at least in my diocese, is no longer the democratic institution I was led to believe it was. It has become a clergy-centered church, purely sacramental, with preaching going by the wayside, and with more ceremonial trappings. I had to leave my local parish to search for another where Morning Prayer is still considered worthy to be a Sunday service; where my son could learn to know the Prayer Book, and regard the Holy Communion as something to look forward to with love and reverence, not something to be yawned through every Sunday. This has become a diocese where genuflecting and ring kissing are approved, and where those who do this are advanced to the responsible jobs in the local church and I suppose in the diocese. I don't know whether these conditions exist in other parts of the country but chances are that they are widespread. Too many of us are disturbed to give with happy hearts.

Elizabeth P. Alexander

*Freeport, L.I. N.Y.*

## While the Walls Tumble

To the Editors: You should have an extra pat on the back for publishing Emerson W. Harris' article: "Can Theology Get Past Ptomely?" The patent fact is that it has not done so and shows little inclination to budge! One sees this writ large not only in church school literatures but where it should be least expected in the verbal tomes of the contemporary "masters" of the subject! I do not know what the facts are regarding others. I discovered quite some time ago that simple integrity of mind demanded some "agonizing reappraisal" of what is now apparently accepted without question as "the truth," once for all delivered. I came to the conclusion that by and large the church is what it has been quite evidently for most of its history: a society for the propagation of mythology. Most contemporary quibbles in theology appear to me analogous to a church committee sitting in a storm drenched sanc-

tuary, with roof gone and walls tumbling in, discussing the relative merits of the kind of candles to put on the altar. One would think such hardly matters when the next gust of wind may send the whole structure tumbling. Considering the fact this so-called "country under God" is claimed to be one of the most literate on earth, it is amazing how averse the godly part of it is to simple knowledge! For example, every adequately trained minister presumably has at his finger-tips the fruits of two hundred years of critical biblical scholarship. One would never guess it by listening to them preach! Is "faith" that cannot pass the test of knowledge worth having? Is plain truth a religious value? One can surmise that human civilization today would not have advanced beyond that of ancient Sumer if men in other fields of study had been as reluctant to confront people with truth as religious scholarship has been! Apparently instead of facing up to the fact, our Protestant theologians share the reactionary tendency of the Holy See, which traditionally defies progress gained from knowledge with newly extemporized mythical dogma. On the crucial questions the position seems to be: "It isn't true but it is!" My conclusion is that theology needs to take an entirely new point of departure from a basis of what is known. Our present theological condition is one that not only invites but also demands heresy! The consolation is that the heretics are due more credit for such progress as has been made than th e safely sound orthodox. One could wish the Harris article might strike a bit of blaze that would grow into a consuming fire to reduce to ashes the quaint farrago of sterilized metaphysical mythology claiming to be more worthy of human devotion that anything else known. Mostly what is needed here is some intellectual honesty and integrity! Numerous religionists know better than they indicate they do! Could a "vested interest" in bolstering up theologies and world views of preptolemaic hues account for the intellectual schizophrenia that covers contemporary theological endeavors as waters cover the sea? If this be confessed to be the case, then Marx must have been near the truth in claiming "economics" as ultimate determinant of human behavior! One is at least justified in saying that as a group presumably wedded to norms of truth the contemporary theologians bring to birth most peculiar forms of "truth!"

PHILIP BURTON

*The Community Church,*
*Watertown, Mass.*

## Embarrassed?

TO THE EDITORS: The stand taken by the Roman Catholic bishops in Puerto Rico prior to the recent election there should have embarrassed American Roman Catholics and their apologists who had insisted that the Catholic church does not meddle in a country's internal political affairs. These representatives of a foreign pope threatened their people there with terrible retaliation and expulsion from the church if they supported candidates of a certain political party. If there was ever any question in the minds of Americans whether the Roman Catholic Church would interfere in the internal affairs of a country when it considers it expedient to do so there certainly cannot be any question now. The bishops in Puerto Rico are part of the American Roman Catholic hierarchy which control the actions of all Roman Catholics in the United States, of which Puerto Rico is a part. None but the moral cowards will deny that the same action could be taken here if one of our political parties should fall into disfavor with the Roman Catholic hierarchy."

JACK ODOM

*Fort Bragg, Calif.*

## Needed

TO THE EDITORS: Enclosed is my check for my daughter's Christmas present: renewal of THE CHURCHMAN for another year. May I add that we all thoroughly enjoy reading your wonderful journal and wish you success. We need your encouragement, straightforwardness, especially here on Long Island.

MRS. LOUIS PRONAY

*Freeport, N.Y.*

## Advantage

TO THE EDITORS: It seems to me this would be an era for a great missionary advantage in the world, if only we could solve the war problem before it is too late.

ROBERT W. DUEL

*Austin, Minn.*

## Peace and Inflation

TO THE EDITORS: There are two issues of paramount concern to the American people which had too little consideration in the presidential campaign. The first of these is the matter of world peace. In order to be maintained this requires sincere cooperation from both sides. When Russia seeks a conference with us we should not refuse on the assumption she is not sincere. We should do our part in thus preventing a world war, which would destroy civilization in the opinion of qualified scientists. The other subject of grave importance is that of inflation. We have all observed that prices have followed an upward trend since the end of World War II, when price and rent controls were removed. Every visit to a store reminds us of the matter. Unless this trend is stopped it will ultimately ruin our economy and cause widespread hardship. The incoming Congress should seriously consider the restoration of price and rent controls as a way of dealing with this situation. At any rate, some effective control of this dangerous trend should be enacted.

WALLACE S. FOSTER

*Windsor, Conn.*

## How to Stay Young

TO THE EDITORS: I have been sending THE CHURCHMAN as a gift to a friend for many years. I am now 90, going strong in every way. I hope I will be able to carry on for many years more to give my friend the pleasure of THE CHURCHMAN.

JULIE C. UHL

*New Haven, Conn.*


# The CHURCHMAN

•

**An independent journal of the Protestant Episcopal Church, published under the sponsorship of The Churchman Associates, Inc. It is edited in the conviction that religious journalism must provide a platform for the free exchange of ideas and opinions as one of the essential contributions to the church and democracy in search of truth. It stands for the application of the principles of Jesus to every relationship of the social order.**

•

*Editor* . . . . . GUY EMERY SHIPLER

*Managing Editor* . . . EDNA RUTH JOHNSON

*Contributing Editors*

WILBUR L. CASWELL, WILLIAM TURNER LEVY, LEE A. BELFORD, JOSEPH F. FLETCHER HUGH B. HESTER

*This periodical is a member of*
THE ASSOCIATED CHURCH PRESS

THE CHURCHMAN ASSOCIATES, INC.

***W. Russell Bowie, President***

ASSOCIATE TRUSTEES

THE RT. REV. LANE W. BARTON.....*Bend, Oregon*
THE REV. DR. BEVERLY M. BOYD.....*Uvalde, Texas*
MRS. A. H. BURROUGHS.....*Asheville, N. C.*
THE REV. WILBUR L. CASWELL.....*Patterson, Cal.*
DR. ROBERT H. ELLIS.....*Portland, Oregon*
MRS. BRUCE FORD.....*Philadelphia*
THE RT. REV. ROBERT B. GOODEN.....*Los Angeles*
DR. GEORGIA E. HARKNESS.....*Berkeley, Cal.*
SAMUEL GUY INMAN.....*Bronxville, N. Y.*
THE REV. DR. J. HOWARD MELISH.....*Brooklyn, N. Y.*
THE REV. DR. RANDOLPH C. MILLER.....*New Haven, Conn.*
THE REV. JAMES A. MITCHELL.....*Englewood, N. J.*
THE REV. JOHN M. MULLIGAN.....*New York*
THE REV. DR. GEORGE E. NORTON.....*Honeoye Falls, N. Y.*
THE REV. DR. WENDELL PHILLIPS.....*Rye, N. Y.*
THE REV. ALFRED PRICE.....*Philadelphia*
THE VERY REV. STURGIS LEE RIDDLE.....*Paris*
THE RT. REV. WILLIAM SCARLET.....*Castine, Maine*
DR. D. R. SHARPE.....*Pasadena*
THE RT. REV. DUDLEY S. STARK.....*Rochester*
THE VERY REV. DR. SIDNEY E. SWEET.....*Pasadena, Cal.*
DR. JAMES M. WILLIAMS.....*Geneva, N. Y.*
THE REV. DR. LELAND FOSTER WOOD.....*Rochester, N. Y.*

CHANGE OF ADDRESS — When ordering a change of address, GIVE BOTH NEW AND OLD ADDRESSES, TWO WEEKS' NOTICE IS REQUIRED.




Published monthly by the Churchman Co., **1074 23rd Ave. North, St. Petersburg, Florida. Subscription one year, $6.50. Clergy, $4.50.** Single copy, 60c. Reentered as second class matter at the post office at St. Petersburg, Fla. under the Act of March 1, 1879. **Second class postage paid at St. Petersburg, Fla.** Printed by St. Petersburg Printing Co.

**Volume CLXXV No. 1**

# The Churchman

## *Editorials*

### *Everything Has Changed Save Our Modes of Thinking*

THE WASHINGTON POST's recent front page story of "The Silent Quakers Circle Pentagon in Peace Bid" by Milton Viorst was encouraging and deserves the highest praise of all who believe in a higher destiny for man than incineration. Most of the nation's mass "information media" either ignored the event or labeled the participants crack-pot idealists. This general attitude of the U.S. press, radio and television commentators may reflect the accuracy of the view of the great mathematician, Albert Einstein, who wrote shortly after Hiroshima: "Our world faces *a crisis as yet unperceived* by those possessing the power to make great decisions for good or evil. The splitting of the atom *has changed everything save our modes of thinking* and thus we drift toward unparalleled catastrophe." [Italics ours.]

America's ambivalent attitude toward peace is amply verified by conflicting statements about policies, both official and unofficial. U.S. Ambassador to the United Nations, Mr. James Wordsworth, stated in effect recently that the world could achieve, in the official opinion of the U.S. government, general and complete disarmament within five or six years, perhaps sooner, given the will to do so. Harold Riegelman, one of the U.S. representatives to the United Nations, obviously disagrees with this position, stating, "There is no such thing as total disarmament while armies can march and men have fists." William R. Frye, *Christian Science Monitor* correspondent, labelled the general and total disarmament plan "Unadulterated diplomatic hokum . . . an utterly nonsensical and indeed fraudulent gimmick . . ."

The "Silent Quakers [who] Circle Pentagon in Peace Bid" are not only idealists; they are now the world's greatest realists. Even our most distinguished soldiers recognize them as such. Eisenhower: "Thermonuclear war is unthinkable;" MacArthur: "War has become a Frankenstein;" and Omar Bradley: "The central problem of our time . . . is how to employ human intelligence for the salvation of mankind."

General Bradley also said at a Memorial Day exercise in a small Massachusetts hamlet, 1948, for a deceased Medal of Honor hero: "It is easy for those of us who are living to honor those who are dead. For in doing so we can assuage our feeling of guilt for the dead." He ended with these words: "Wars can be prevented as surely as they are provoked, and those of us who fail to prevent them must share in the guilt for the dead."

There is no defense against war save general and complete disarmament. The so-called national defense plans of all the great powers are plans for international suicide. Must we prove that "The splitting of the atom has changed everything save our modes of thinking," as Einstein said?

### *As History Will See It*

WHEN the Supreme Court refused to hear the appeal of Willard Uphaus in which he claimed that his one-year sentence for contempt was unlawful because the law under which he was convicted has been changed it accented the court's trend of several months away from the protections of the Bill of Rights. Justice Black, in his dissenting opinion, which was concurred in by the Chief Justice and Mr. Justice Douglas, stressed this change in these words: "I think the summary dismissal of this appeal without even so much as the benefit of oral argument, when the abridgement of the rights of free speech and assembly is so obvious, is a sad indication of just how far this court has already departed from the protections of the Bill of Rights and an omen of things yet to come." His prophetic statement on how the Uphaus and similar imprisonments will be viewed when America has recovered from the McCarthy sickness is one which all uninfected Americans already share. He wrote: "My guess is that history will look with no more favor upon the imprisonment of Willard Uphaus than it has upon that of Udall, Bunyan or the many others like them. For this is another of that ever-lengthening line of cases where people have been sent to prison and kept there for long periods of their lives because their beliefs were inconsistent with the prevailing view of the moment. I believe the First and Fourteenth Amendments were intended to prevent any such imprisonments in this country."

### *That Hated Word Protestant*

ANGLO-CATHOLIC members of the Protestant Episcopal Church have not given up their century-long campaign to get the word Protestant they hate out of the title of the Protestant Episcopal Church. One of the arguments by some, a poorly concealed subterfuge, is that the title is too "cumbersome" — and they use the entire technical title, the Protestant Episcopal Church in the United States of America, to impress the unwary. This explanatory title appears on the title pages of the Book of Common Prayer and the Hymnal and in occasional official documents but not elsewhere. The well established name, which has been used for generations, is simply the Protestant Episcopal Church. Our Anglo-Catholic friends are not bothered by the length of this common title. Their purpose is to get rid of the word Protestant so that they may not have the emphasis on their Catholic concepts seemingly contradicted. So again they are planning to have the subject brought before the next General Convention where, in the past, their efforts have failed.

In the meantime and for the past several years many clergymen, especially in national official positions, have played into the hands of those who wish to wipe out the word Protestant by suggesting to publicity agencies that they leave the word out in new releases or substitute another word. For example, the National Council of Churches has for several years cited the membership of the council as "Orthodox, Protestant and Anglican," thus taking the Protestant Episcopal Church out of the Protestant category,

and in spite of the fact that the Protestant Episcopal Church is not the Anglican communion, which is not a member of the National Council of Churches. When we inquired from the former head of the publicity department of the council, under whose auspices the change was made, who was responsible, it became obvious that this was a top secret not to be revealed to the press.

Referring to the past failures of Anglo-Catholics in General Convention to eliminate the word Protestant, a recent editorial in *The Protestant Episcopal Standard* says: "The reason for their lack of success is that most Episcopalians know that the word Protestant in our title stands for something important." Among other things, it stands for truths which are opposed to the revival in the church of many Roman Catholic practices which Bloody Queen Mary tried so desperately to restore in the Church of England after the Reformation and who burnt more people in a shorter time than any other English monarch.

### *A Materialistic Age?*

MOST of us assume that we live in a materialistic age which has turned from the religious faith of our forefathers. We lay much of the blame upon the advances of science, which is concerned only with the physical operations of nature which can be measured.

The average person is more interested in things than in eternal values. But few have ventured to ask whether we are really more worldly or materialistic than, say, the Middle Ages, which have been characterized as the ages of faith, centered and integrated about the church and its teachings. *The Listener*, excellent journal of the B.B.C., contains a radio address by John Wren-Lewis, entitled "Stuff and Science," which objects to using the word "materialism" only in a derogatory sense. Archibishop Temple said that Christianity is the most materialistic religion. And God is a secularist.

There is a real danger, says the article, that if we assume that we live in a more worldly and materialistic age than any previous one, we may resign ourselves to habits of thought and behavior which we feel are forced upon us by the spirit of the times. But there is no reason to believe that there are more materialists today than in any previous age, except perhaps the first years of the church. Worldly calculation to discern the movements of astrological powers are just as worldly as those to discern the operations of electrical forces. "Working out how to behave in order to appease a Supreme Manipulator above the skies and secure comfort in heaven is just as materialistic as working out how to improve physical comforts here and now or usher in the socialist Utopia." The chief difference between the materialists of today and those of the "ages of faith" is that the latter pasted upon the bottle the labels "God" and "spirit."

There were in the old days just as many tyrants who pushed people about as mere lumps of matter as there are in an age which does not, as they did, profess a religious purpose. Just because there were fewer material goods to go round, this writer says, "ordinary people were more capable of being de-humanized by utilitarian pre-occupation than they are today."

Finally, those who blame "scientism" for prevalent worldliness should be reminded that the trend of modern science is away from materialism, from a view of matter as mere "stuff." Space and time are abstractions. Particles may "jump from one place to another without passing through the space between, and may well be appearing continually from nowhere throughout space." Modern science and technology lead man back to himself. "They may also lead us back — or perhaps it should be forward — to God."

### *Does Religion Matter?*

THOUGH religion as we have said, was inevitably a real issue in the presidential campaign, discussions were far from simple and clear-cut. Preposterous charges were brought against the Roman church by those who had no interest in religion, but were willing to use any weapon to attack Kennedy. But both Roman Catholic and Protestant leaders, wrote declarations on the separation of church and state which would make religion almost irrelevant. Senator Kennedy said to the ministers at Houston: "I believe in a President whose views on religion are his own private affair." Dr. Norman Vincent Peale said of Nixon's Quaker faith: "I don't know that he ever let it bother him." When the Jesuit Father Weigel said that political matters "belong not to the order of morality and piety but to the order of law" he came close to the Lutheran view of the two isolated orders, the celestial and the temporal. Shall we "succumb to the popular mood," and agree that religion is not important enough to matter? Could we respect any President, or any man, who held his religion so lightly that it was a matter only of his private devotions — or, as Senator Kennedy suggested, of the church in which he was baptized?

Of course, it all depends on what one means by religion. Few words are more loosely used. If it is applied to a person who thinks he is religious only because he observes certain ceremonial practices he places himself in the class of those so ruthlessly condemned by the Old Testament prophets, as Norvin Duncan points out so emphatically elsewhere in this issue. That kind of "religion" falls far short of mattering.

### *Against Male Domination*

SINCE we have always cheered for the Young Women's Christian Association because of its liberal spirit we are moved to add a few more because it decided not to merge with the Y.M.C.A. or any other group. The decision was made by the national board after a year's study by Dr. Dan W. Dodson and members of the organization. Dr. Dodson is director of the Center for Human Relations and Community Studies of New York University. The study reflected the well-known independence of the Y.W.C.A., stating that the association "provides for women an autonomous agency where, in an atmosphere of religious commitment, they can marshal resources to work for a greater measure of freedom for women; demonstrate the capacities of women to operate an institution indigenous to themselves, and serve the community through its program, and have a testing ground, in a supportive climate, for the newly found freedoms wrested from the male dominated society."

# BREAK THE INTERNATIONAL DEADLOCK

## *A Suggestion for the Use of Modern Intelligence*

By IRVING F. LAUCKS

MAN OWES MUCH to his ability to learn by precedent and example. Experience is a wonderful teacher; nevertheless the great advances have been the result of new ideas. Every great leader of man, spiritual or secular, has broken with precedent.

Today we are at a turning point in history calling for another break with precedent. Man's oldest institution must be done away with. War has been endured; war has been profitable; war has been a sport or a game; war has occasionally served high purposes and has even been praised as essential to man's progress.

No longer can it be any of these. That man must or can renounce his oldest habit is hard for many people to comprehend. Men have packed soldiers on their backs for so long that the thought of walking upright appalls them.

Nobody with modern intelligence would think of owning a slave nor would he drive a horse and buggy up and down Broadway every day; yet 100 years ago these were both deeply ingrained habits. There are many such examples in man's history. Is there any reason to think then that the habit of war is any exception?

If there is no reason to hold war sacrosanct then the only question is whether conditions have now changed so as to render war obsolete. This is easy to answer. It used to be thought that wars could be "won." Lately it sounds better to say that war is for defense only. Under today's conditions, however, both combatants would be destroyed along with innocent bystanders. Surely there is no sense to continuing such a habit.

Man's history has shown examples of nations and geological history has shown examples of whole species that have been unable to change habits and consequently have perished. The great Roman empire might be cited as an example of the former and the dinosaurs as the most conspicious example of the latter. At times all living creatures must change their habits in order to survive and conversely if they are unable to do so they perish.

It is the advance of science that has made war obsolete. The trio of war, science and man can not exist together. Man can endure war; man gets along happily with science but man can not exist with war and science together — either war must go or science must go — or man will go.

Not only must man abolish war in order to accomplish the selfish purpose of his own survival; he has a responsibility to posterity just as every man is his brothers' keeper. Two nations for example must not be allowed to start a war which may even exterminate all life on earth.

What can the citizen of a democratic country do to influence the acts of his nation? Certainly one of the first things he must do is to inform himself of the consequences of war and to think about ways of avoiding it. What have we been doing ever since World War II? Conforming to precedent and habit, we are working as hard as we can to get ready for World War III. Habitually nations have prepared for war and always war has come. When war is not in progress, the military profession survives by preparing for the next one.

We are told that World War III, however, will never come because all governments realize its terrible consequences. This prospect does undoubtedly restrain all responsible governments; however modern wars are no longer commenced by declarations of war (e.g., by Congress) but they must be started perhaps by junior officers or even automatically in response to certain observations made by extremely complicated apparatus. If the observation should be in error or the apparatus faulty, the war starts just the same. Perhaps the greatest danger, therefore, in our present policy is war from accident, provided, of course, the heads of governments continue to exercise restraint and good judgment during the many crises and incidents that are continually occurring.

BESIDES these dangers, our reliance on military tradition ignores the economic effects of arms racing. Year by year we spend more billions on war—never enough to suit the military —while we do without schools, hospitals, roads, etc.

It also ignores the effect on the spiritual and moral nature of man, especially perhaps of the rising generation. What do we give our youth to look forward to? For 20 years our boys have had to postpone or discard their life-long ambitions in order to learn the art of killing. What is the effect on the younger generation of always living under the ever increasing threat of the hydrogen bomb; for that matter, what is its effect on all mankind? All these are things our miliary profession is not concerned with.

For nearly 1,000 years after the breakup of the Roman empire, Europe lived under the feudal system whose chieftains were continually at war with one another, either for profit or pleasure. Finally man progressed enough to realize that there must be some better system. Promising leaders were given sufficient support to compel large groups of feudal barons to unite under one rule — whose limits were defined generally by natural barriers. Nationalism thus made war chiefly the business of professional soldiers and restricted it in territory. Nations were now able to develop their internal economy and it is more than coincidence that this development of nationalism coincided with the Renaissance and the beginning of the great development of science.

NOW, this experience should give us at least a hint of what we must do to save the situation today. The barriers that once separated nations have now been removed by the airplane and intercontinental missile. War is again brought to every citizen just as in feudal times. Now there is only one barrier left — interplanetary space. Even this may not last very long but while it does earth's people can at least combine behind this barrier.

The necessity of such combination under World Law is evident to every thinking man. The thirteen colonies after the Revolutionary War demonstrated to the world how such a central authority could function. Why then don't we hurry up and organize such a World Authority? The trouble is the world is divided into two camps, each armed to the teeth, glaring at each other like two gangs of feudists across the width of a street. Who could induce these two gangs to come into the meeting hall to talk things over? They would first have to leave their guns and knives behind.

Applied to nations, this of course, means disarmament, which has been much discussed lately. What prevents world disarmament? Again largely a matter of precedent. We have tried the traditional method of diplomatic conference several times since World War II without results. Instead of working for the common good, diplo-

mats are trained to work for their own nation's advantage. Thus conferences are stymied. We can not organize a World Authority until we disarm and create a different atmosphere.

To break this deadlock, a leader must come forward with vision enough to strike out on a new path. We must depart from tradition. Disarmament could be started by the act of a courageous executive, dispensing with diplomatic discussion.

Such a proposal, called Reciprocal Disarmament, was suggested to the President early last year; that he announce to the world that the United States, having decided that disarmament was essential for the establishment of World Law, were going to destroy 2% of **each class** of arms on a certain date under fullest inspection both of the U.N. and of Russia. Every means would be used to bring this announcement to the attention of every citizen of the world.

On the specified date at each U.S. military base and stockpile around the world, great bonfires would light a hope in all peoples everywhere. Having accomplished this with all sincerity, in a way to give no one the chance to say that we were merely destroying obsolete weapons, we then invite every other nation to do likewise. If the principal ones reciprocate, according us proper inspection facilities, we again destroy 2% as before, thus starting a process which in perhaps five years would accomplish complete world disarmament.

Once the process is commenced, tensions relax and hope rises. In such an atmosphere a conference to organize world law can be a success. A world police force could be formed to which would be turned over arms in sufficient amounts to make it the only military force in the world — stronger than any possible coalition of nations. The gradual process of disarmament allows time for adjustment of economy and industry so that no hardships result from the necessary stoppage of arms manufacture. At no time during Reciprocal Disarmament is the balance of military power upset. We always remain as strong as any other nation down to the end of the process.

In a democratic country the executive carries out the will of the people; every citizen can, therefore, be effective by urging the new President to act to break the deadlock and save the world from destruction.

# South Africa a Testing Ground

## *May Threaten World Peace Says Deported Bishop*

**By RICHARD AMBROSE REEVES**

*The following is condensed from an address to the American House of Bishops by the Anglican bishop of Johannesburg who was deported by the government of South Africa on September 12, 1960. In his address Dr. Reeves said: "As I am not in the confidence of the South African government, I have no knowledge of the reasons that led to my deportation." He has been a valiant and persistent opponent of the dogma of apartheid.*

IN a very real sense the diversity of population in South Africa constitutes a microcosm of the whole world. There is no simple issue between black and white. Still less is it the problem of the clash between a small group of white settlers and a large indigenous black population. On the contrary, in South Africa we are confronted with a very complex and confused situation for in that country there are 3 million white people, the majority of whom know no other homeland and who are divided between those who are Afrikaans-speaking, and those who are English-speaking. Then there are the 9 million black Africans who belong to four major ethnic groups, and who are divided further into the 2½ million living in the towns and cities, urbanized Africans, completely de-tribalized, the 3 million living on white farms, and the remainder who live in the native reserves. In addition, there are over a million colored people of mixed blood, an entirely distinct ethnic group, and a half-a-million Indians.

Civilized people everywhere ought to be concerned with the attempt now being made in South Africa to separate each and every racial group ever more completely from all other racial groups and to do it at the very time when desperate efforts are being made in so many parts of the world to find ways in which human beings of very different racial origin may live in peace together.

South Africa is rapidly becoming the testing ground of the willingness of all white people all over the world to make an end of that racial discrimination which in the past has led to so much unnecessary injustice and suffering. The international community cannot afford to go on allowing the South African government forever to subordinate four-fifths of its population simply on grounds of difference of color, for it may well be that what takes place in the coming days in South Africa will come to threaten the peace of the world.

I have always believed that in such a situation as that which obtains in South Africa, a bishop has the duty both to do all in his power to banish erroneous doctrine, of which the dogma of apartheid is such an astounding example, and also to do everything possible to keep open communication between members of different racial groups. Such convictions have compelled me from time to time to take an active part in opposing Bantu education, in helping to resolve the serious bus boycott in Johannesburg, very similar to the bus boycott in Montgomery, Alabama, in opposing the removal of thousands of Africans from Sophintown because of the loss of freehold rights that this entailed, in exposing the injustice and suffering caused by the pass laws, in campaigning for higher wages for urban Africans, all of which culminated in my intervention after the shooting by the police at Sharpville when, as a result of 40 seconds uncontrolled firing, 73 African men, women and children were killed, and 186 injured, many of them seriously.

All that I can add quite simply is that in the weeks that have passed since my deportation, my chief regret has not been that I undertook to do too much with these events, but that during the eleven years of my episcopate in Johannesburg I was able to do so little, both within the life of the church to help it put its own house in order, and in reconciling men to one another within the life of the community.

It is true that the biblical writers knew nothing of apartheid, of segregation, of separate development, but they had plenty of experience of racial discrimination, and that in a most virulent form. They lived in an age and among a people who drew the sharpest distinction between Jew and Gentile. A great deal of the writing of St. Paul and much of his life were taken up with this very matter. He set the church free to pursue its divine mission and prevented it from ending as an obscure Jewish sect. As he himself said: "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit."

It is true that some of the biblical writers of the Old Testament are deeply concerned with the differences between Israel, the people of God, and the Gentiles, the rest of humanity. But these same writers have much to tell us about the solidarity of humanity, for the Bible recognizes that mankind has a common origin. This is taken for granted in both Testaments.

Much more might be said of the massive biblical evidence against racial discrimination, but in the end I suggest that the witness of the Bible confronts the contemporary church with one very plain question. Does the church in these days believe that

Christ Jesus has broken down the middle wall of partition? I believe that this question brings us to the very heart of the racial issue in our time.

While I am in no position at all to speak of the church in the U.S.A., I know only too well that the witness of the Anglican church in South Africa in the face of apartheid is continually being weakened by the fact that the practice of the church in its own life frequently falls so far short of the brave words that it utters. This is due to a number of reasons, some of which are historical. But among the reasons that account for this failure, none is more important than the fact that many of the members of the church in South Africa and some indeed of the clergy are woefully ignorant of the true nature of the church.

But we fail to learn what we might from the South African situation until we recognize that what is happening in South Africa is only a small part of a problem that is now facing the white race everywhere. In a deep sense, there is no "color" problem in this contemporary world. Everywhere the problem is a "white problem" in this sense—all over the world the white people, who have for so long been politically dominant and so powerful economically, are faced for the very first time in their long history with the emergent black, brown and yellow people who vastly outnumber them and who today are clamoring for a full share in the heritage and riches of our human race. This confronts white people everywhere with the most crucial issue that has ever faced them. Indeed, their very continuance on the face of this earth may easily depend on the manner in which they adjust themselves to their new situation. Surely, brethren, it is time for us who revere the name of Christ, to take seriously again the biblical teaching, and see to it that the church is more truly a fellowship of the Holy Spirit.

BUT the more completely this happens, the more certain will it become that the church will have to face hostility, misunderstanding, and even persecution. Not that I am suggesting that there is ever any virtue in seeking either unpopularity or the disapproval of other people. Still less ought we ever to become puffed up when we encounter hostility, misunderstanding, and victimization. My point is simply that the more truly the church is the church of Jesus Christ, the more stern its condemnation of anything that is an affront to the gospel, the more surely will the church have to face the opposition and hatred of the world. That is already happening in some measure to the church in South Africa, for I need hardly remind you that an attack on a bishop, or for that matter on the most obscure member of any Anglican congregation there, is an attack on the whole household of God. As John Donne so truly said: "No man is an island to himself . . . when the bell tolls, it tolls for thee."

At a time when the church of the Province of South Africa is being attacked in this fashion, I know that it has your prayers and your understanding sympathy. I believe also that you will give whatever practical aid you can in this dark hour, not only in help to those who are suffering so tragically under apartheid but also to the Anglican church in the gigantic task it now faces against such tremendous odds.

# Liturgics or Applied Christianity?

## *A Dangerous Emphasis in Our Solemn Assemblies*

*By* NORVIN C. DUNCAN

I could hardly believe my eyes. But there it was in The Living Church, a correspondent reporting the consecration of the Rev. Thomas A. Fraser, Jr. as the bishop coadjutor of the diocese of North Carolina.

The quotation from the sermon preached on that occasion, taken in context, probably sounded different from the way it looked in print. Alone, it seems a strange utterance and curious advice to a man becoming a bishop in the church of God. In fact, I was told by one who heard the sermon that the quotation which we give below, was only the fringe, and that the sermon, preached by the Rev. Alber Mollegan of the faculty of the Virginia Seminary, was a great sermon and devoted to the serious and solemn aspects and responsibility of the bishopric. Here is what the correspondent quoted as from the sermon:

"What a time to become a bishop in the church of God. Yours are peculiar gifts for the episcopate in this time. I think that you were born with a sense of liturgy. I know that the worship of God's church should be precise, ordered, and move with instant and majestic pace . . . I know of no one . . . whose talents in the episcopacy so peculiarly fit the need for a chief pastor, a source of liturgical order and a guardian and teacher of the Christian faith."

This, indeed, may have been the "fringe" of the sermon, but evidently the reporter considered it the deeply significant part.

There are quite a few of us who think of ourselves as Liberal-Evangelicals who appreciate the services provided by the church in the Book of Common Prayer. We have endeavored at all times to follow faithfully the rubrics governing the services, without the additions and embellishments which some of our brethren declare essential to valid worship.

What struck us with somewhat of a shock was that a liturgical form of worship was the answer to the world's need in this age of confusion, fear, and perplexity.

My concern was deepened by a communication of a clergyman in the following issue of The Living Church, saying: "I will affirm with unmitigated boldness that I do know where the Holy Spirit dwells. He dwells in his Catholic and Apostolic church with the bishop as his locus . . . I know nothing affirmative about his dwelling elsewhere . . . the denominations included."

These quotes may seem small matters, but they tie in with some concepts and practices which are being revived and re-established in the Protestant Episcopal Church, and with the definite intention of removing from it all that might come under the connotation of its present title. Repeated efforts have been made to change the name of the church to make it conform to the concepts and practices of what is at present a minority group.

And some of us are seriously concerned about what this is doing to the church itself, and the position which we occupy in a world which only lately escaped from authoritarianism and which at the moment is facing it from two, and different, directions.

The emphasis in recent years upon liturgics, not only in the Protestant Episcopal Church, but in other Protestant communions, is symtomatic of trends which we believe to constitute dangers to religion as great as those of communism.

There can be no quarrel with cathedrals, beautiful church buildings, appointments, and liturgical expression, as long as they are regarded as mediums for the expression of the Christian life, but there is always the danger, as history so abundantly proves that the outward and the visible become substitutes for the spiritual and social realities for which they stand.

Isaiah, Jeremiah, Amos, and Micah were among the prophets who faced conditions much like those in which the world finds itself today. The religious leaders held the controls, and were using them to keep an institution intact, and to safeguard their personal positions of power. They were concerned with rituals, sacrifices, traditions, mint, anise, and cumin, but were indifferent to the weightier matters of the law. The priests were experts in all that pertained to rites and ceremonies.

But the prophets saw the lack of righteousness and justice in the nation, and they condemned the unrighteous ceremonial practices. Isaiah: "To what purpose is the multitude of

your sacrifices unto me? I am full of the offerings of rams and of fat beasts . . . Bring no more vain oblations . . . your new moons and your appointed feasts my soul hateth.

Jeremiah: "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me."

AMOS: "I hate, I despise your feast days, and will not smell in your solemn assemblies. Though ye offer me your offerings and your meat offerings, I will not accept them . . . Take away from me the noise of your songs, for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream."

Micah: "They build up Zion with blood, and Jerusalem with iniquity . . . Will the Lord be pleased with thousands of rams, or with thousands of rivers of oil? . . . He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

There was a constant clash between the prophets and the priests. The priests were concerned with the institution; the prophets were concerned about people, and about justice and righteousness. The protest of Amaziah to king Jereboam illustrates the feelings which existed. Amos had proclaimed the truth as it was given to him, and it aroused the enmity of the priest — so he reported this subversive to the king, saying, "Amos hath conspired against thee in the midst of the House of Israel: the land is not able to bear all his words . . ." And Amaziah besought Amos to go somewhere else to do his prophesying. And that has a familiar ring!

So, what the prophets found were conditions and practices much like those of our times. There was an elaborate system of worship and plenty of expert liturgists. But the righteousness which should have accompanied them were not present and corruption prevailed.

When Jesus came, and in spirit he was in succession to the prophets, he saw much the same conditions. The same kind of experts and the same kind of outward and visible signs and symbols, and the same kind of controls. From the time of his first sermon, when he implied that God was as much concerned with Syrians and Sidonians as with the Jews, until that final act of driving the money changers from the temple, the leaders sought to be rid of this subversive, who would not conform. "They devour widow's houses," he said, "and for pretence make long prayers — they bind heavy burdens and grievious to be bourne, but they themselves will not move them with one of their fingers."

The idols in the day of the prophets are matched in the materialism rampant in our world today. For, the idol was no more than the symbol of an idea, a concept of life, and the practices which issued from it. And today the institution is seeking to build its life around itself, and to save its life at all cost. We, too, think that we can offer great buildings, elaborate and beautiful services of worship to God, while denying his entrance through Jesus Christ into our social, economic, and political life. A chant goes up from the rulers of the world: "Stick to the gospel and let business alone." And the church, through its membership, both of clergy and laity, have in large measure surrendered.

But we still have the outward forms. We can still offer magnificent services of worship in buildings of great strength and exquisite beauty, we go out into the world where our practices are miles away from what our symbols predict. We profess in one world, but act in another.

The institution is a necessity. The liturgical forms are useful mediums for expression; but both are for mission, not ends in themselves. Members have the responsibility to make the institution function as intended. When they fail the institution fails. When members step out of their world of professed principles, professed in their worship, and into a world of practice which denies what they have professed, they have blinded their own eyes and hardened their own hearts.

Our history, past and present, has some dark pages and light is being turned upon them today. In that history is a Bible and a man called Jesus . . . and it has slavery, exploitation, boundary lines of separation, goods channeled into special privileged areas, and a whole world of organized society operating upon principles and methods condemned by the Old Testament law and prophets, and a million miles from the Sermon on the Mount. We have the temple beautiful into which we go to render a beautiful service of worship, but a lot of lame men are left at the gate outside.

# The Test in Protestantism

## *The Need for an About Face*

*By* **ORVA LEE ICE**

AFTER Martin Luther had nailed his ninety-five theses to the door in Wittenberg he wrote, "Had I known all in advance, God would have been put to great trouble to bring me to it. I don't know whether now I could be so daring."

Today it has become conventional. Perhaps there is good need for someone to protest against Protestantism. Today we are many, but not much. And there are good reasons.

First, Protestantism is not one thing. To define it would be almost as difficult as to define the word "Christian." It is handicapped by meaningless names that do not define the character or purpose of Christianity. Its names are anachronistic and perpetuate issues long forgotten. What of Christianity does the word "Presbyterian" signify? What of Christianity does the name "Quakers" define? And other such names as "Methodist," "Campbellite," "Congregationalist," and the like? "Christian" may be a happy name, but that denomination's emphasis is too trivial to base a world movement upon. The thing they insist upon is insignificant compared with promoting the kingdom of God.

These denominational signs are like tags on museum pieces. The true mission of the church is lost in the endeavors to promote the unimportant. Truth is obfuscated by traditional apologetics. There is a need to take the message of Christ out of theological mothballs. What Presbyterian knows or cares any more about "predestination?" What Baptist could explain the meaning or importance of "once in grace always in grace?" What does "consubstantiation" mean to the average Lutheran?

The Protestant denominations think in terms too parochial. Their gospels are piecemeal. They betray the richness of the Christian faith. The church means little to them compared with their churches. Their basic fallacy lies in that they seem to hold that the church, in order to be the church, must be made up of people who agree about doctrine. Sectarian pride is promoted; they work for the good of their particular institution.

If the argument is advanced by them that other churches are just as Christian, they beg the question; for what good reason then can any denomination give for being separate, if all are the church of Christ? It must be recognized that Christ is greater than any sectarian definition of him.

One wonders what glories the church of Christ could reveal if Protestants strove as ardently for Christianity as they do for denominationalism. The African at the recent United Nations meeting said, "You fly through the air like birds, you swim in the sea like fish, but how to walk the earth like brothers you do not know."

Note the fissiporous tendency in Protestantism, even within any given denomination. The Baptist Church splits and the new unit is called the "True Baptist Church." The "True Baptist Church" has a schism and the new organization is named the "Only True Baptist Church." The "Only True

Baptist Church" divides and the reformers take the name of "The Only True Bible Baptist Church." Each unit becoming more loyal to its peculiar tenet than to Christ.

Competition may be the life of trade but it is the death of the Christian effort. It makes for a "seller's market" and cheapens religion. Base methods of recruitment are followed. Trading stamps are used to lure attendance. Unbecoming attractions are advertised. The winsomeness of Christ is forgotten and the mission of the church is prostituted. The gospel is put to shame.

It is like the pearl merchant who retired and left his thriving business to his son, the selling of pearls of great price. Later he returns to find his son selling oyster shells and fertilizer.

The church will be divided until it returns to the central fact of exalting Christ. "I if I belifted up will draw all men unto me."

# A Cooperative World Society

## *Or Must We Destroy All Man Has Lived For?*

**By Brig. General HUGH B. HESTER**

WAS Allen Dulles' Central Intelligence Agency preparing the axe for Cuba as it successfully did for Guatemala, 1954? A few weeks ago Drew Pearson stated that Dulles was coordinating the activities of five counter-revolutionary forces for the invasion of Cuba. (The U. S. Government has at this writing issued no denial of this charge).

Dr. Ronald Hilton, director of the Institute of Hispanic-American Studies at Stanford University stated, according to **The Nation** (November 19, 1960), that he was informed in Guatemala: (1) that the U. S. Central Intelligence Agency had acquired a large tract of land at a cost in excess of one million dollars for the training of Cuban counter-revolutionists; (2) that U. S. personnel and equipment were being used at this base; (3) that the source of this information was a well-known Guatemalan journalist, Clement Marroquin Rojas, of the newspaper "La Hora"; and (4) that Guatemalan President, Miguel Ydigoras Fuentes, on a TV program, admitted the existence of this base but refused to disclose its purpose or any other facts about it.

Recently some high U. S. officials have called for severance of diplomatic relations with Cuba and others for the support of Cuban counter-revolutionists. During the presidential campaign Senator Kennedy seemed to give his support to the latter proposal. If the reports of Drew Pearson and Dr. Hilton are correct, and the severance of diplomatic relations and the invasion of Cuba are supported, the U. S. government will be in violation of its solemn obligations under the charters of both the U.N. and the Organization of American States. And if true, these will also reduce to zero minus U. S. prestige upon which Mr. Kennedy based his election hopes.

It is time for the Central Intelligence Agency and all other so-called intelligence agencies to limit their activities to the collection of genuine intelligence information and desist from subversive activities of every kind. It is pretty generally believed that Allen Dulles was responsible for the tragic U-2 incident, May 1, 1960, which wrecked the Summit Conference and brought the world closest to disaster since Hitler was in ascendency. (No one really believes that President Eisenhower had anything to do with this sinister act). For almost eight years now the Dulles Brothers, Allen and the late John Foster, have kept the U. S. and the world on the brink of disaster. Is it too much to hope that the next administration will soon write "finis" to this disastrous chapter of U. S. foreign relations? The reports of Mr. Pearson and Dr. Hilton offer an excellent opportunity for the U. S. Senate Foreign Relations Committee, under the chairmanship of Senator William Fulbright, to initiate a thorough investigation of the cold war activities of all these government agencies.

It is imperative that the cold war be brought to an end. General and complete disarmament is the minimum requirement for peace. And this can be achieved through world law. This is so because both the so-called communist and capitalist worlds have a common survival interest. Only in a completely disarmed world, that is, down to internal security levels, can adequate inspection be had. Noel Baker, the great British disarmament specialist, makes this brilliantly clear when he states that no government will object to inspection when their opponents cannot take advantage militarily of any weaknesses developed as a result of these inspections.

The question is not whether communism or capitalism wins, or whether freedom or slavery prevails. These are not the issues. The world did not become Mohammedan or Christian when the members of these two great faiths decided to stop killing each other. Christendom did not become Catholic or Protestant when the members decided to co-exist, and the two combined did not succeed in destroying the common tenets of the great Hebraic faith. And these comments are not intended in any way to minimize the contributions of other great religious faiths or of those who do not subscribe to any of them.

The world, in this writer's view, will never be wholly free or wholly slave any more than any individual will be wholly good or wholly evil. There will probably never be a time when any single economic, political, or social system will meet all the requirements of all peoples and nations at any given moment of historical time. Just as every child has first to be born and fed, taught to crawl and walk, and later to run, play and learn, all nations and peoples have to evolve. All of this is very natural, in fact, inevitable and has nothing to do with ideology.

In this frame of reference the Churchilian phrase "we arm to parley" becomes medieval and anachronistic. Historically, no nation has honestly negotiated when it had a preponderence of military power. And no nation ever had relatively speaking a greater economic and military preponderance of power than the U. S. had from 1945 to 1952. Did the leaders of the U. S. government "parley" during these seven years? No. There was no need then, they thought, because of that very same great power. Now the leaders of the U. S. cannot "parley," they claim, because they no longer have absolute superiority as formerly. And so the world goes "round and round," but does not "come out" anywhere.

There really is "no alternative to peace" and we ought definitely to stop talking about war, limited or total, or about civil defense, for there is now no defense against war. Limited war á la Kissinger and civil defense á la Rockefeller are both psychological means of preparing man for incineration while buildng his hopes for survival. Both are a cruel hoax. We either build a co-operative world society, based upon the Brotherhood of Man, or we destroy all that man has lived for. It is as simple as that.

•

# Gargoyles

THE AMERICAN patriotic Christian has now an excellent opportunity to be both a patriot and a Christian. Our new President will face too many perplexing and perilous problems for us to indulge in a meticulous search for Roman Catholic influence in all his policies and decisions.

We believe that Senator Kennedy is sincere in his declaration of loyalty to constitutional principles and the separation of church and state. He is probably more aware than Alfred Smith seemed to be of papal decrees that seem to contradict his views. An influential group of American Roman Catholics insist that these decrees are out-dated and irrelevant, aimed at conditions which do not exist here and

now. It is significant that when the Vatican recently approved of the instructions of Puerto Rican bishops to voters, they added the warning that this does not apply in all cases and in all nations.

It seems only fair to ask just how often and how far Roman Catholic office-holders have deviated from the American tradition under the influence of their church, and whether Protestants have not been equally concerned over the "Catholic vote." After all, it was a powerful Protestant group, led by a Methodist bishop, which was chiefly influential in adding the prohibition amendment to the Constitution. And Protestant fundamentalists in Tennessee legislated a stranglehold upon popular education.

While we have expressed our concern over the influence of the Roman church upon our politics, and share to a great extent the misgivings of those who complain that Senator Kennedy and the "American Catholics" have never had official Vatican support for their views, we doubt whether the Vatican would attempt to interfere with the policies of the President. It has been truly said that any attempt to deal so with their first President would make him their last.

Whatever the future may bring forth, we should judge the President by his utterances and his acts, not by what we suspect his church may command from him.

ONE of the most helpful books for the clergy we have seen is Perry E. Graham's Disciplines of the High Calling [Bethany Press. $2.50]. It is brief but comprehensive and covers practically all the activities of the parish clergyman. His chapter on The Disciplines of the Study warns against "intellectual inbreeding" which afflicts the clergy probably as much as the actor, the lawyer, or the physician. His appeal for recognizing "the impact of the total cultural drift" aptly quotes Archibishop Temple: "We make a great mistake when we assume that God is interested merely, or even chiefly, in religion."

In his discussion of counselling he reminds us that the pastor must listen to everyone who seeks aid, but must not, by listening too long to ego-centric drivel, waste the time that worthy members of the flock deserve. Has anyone alse suggested means of getting rid of time-killers? J. D. Morrison, of Wellington Church, Glasgow, stands during the entire interview. Dr. Gresham "rises casually when the point of diminishing returns for the conversation has arrived." He mentions the old bishop in The Bishop's Mantle who simply sits in silence when the caller has overstayed.

PERCY SYLVESTER MALONE

# The Ravin'

A few of us gremlins who watch what we like to call "the human mix-up", in the interest of a better world, have noticed a growing inferiority complex on the part of church leaders. "The church is on the run," they say. "We must unite all our forces in order to save Christianity." They seem to be looking back over their shoulders at atheists and secularists as a threat to their security. "We must unite against atheism and the secular world," they keep saying.

A modern mystic, Dr. S. Bolshakoff, who is also a journalist living in London, recently returned to have a look at his home country, Russia, where those bogey atheists abound. He wrote in The Church Times, Anglican weekly published in London: "One paradox strikes the visitor. While materialism and the doctrine of enlightened self-interest proper to Marxism are officially professed in the Soviet Union, people, nevertheless, behave in a very altruistic and unselfish way. In the West, on the other hand, where lip-service is commonly paid to Christian moral principles, people too often behave with an extraordinary selfishness and disregard for others — bosses and workers alike." He added: "The greatest challenge of Soviet society to the West, to my mind, lies in its co-operative spirit and readiness for sacrifice. Britain provided a fine example of this spirit during the darkest hours of the last war. Whether it still survives over here is a matter of opinion."

We gremlins see this paradox from our own special vantage points. There are the "godly" on the one hand who are filled with selfishness; there are the "ungodly" on the other hand who are "altruistic and unselfish." We doubt that this paradox pulls any wool over God's eyes. We believe He would go along with Jesus' view: "By their fruits ye shall know them," not by words or even church-going. Did he mean by the "them" — the children of God? If so, some of the Western Christian leaders are in for a shock.

The churchly people of the West are not to blame; they have been led down the paths of comfort, conformity, and complacency by their comfortable and conformist leaders. They have seen what happens to those who dare to venture outside this pattern.

One major show of selfishness, according to our gremlin theory, began when the Christian leaders lost hold of their convictions and principles and allowed some of their contemporaries to be maligned because of their adherence to conscience. When the "religious" flocks saw their leaders look upon their non-conforming fellows, as made of different fabric and non-admissible to so-called proper society, they rationalized they were somewhat special and more acceptable to the Almighty — a sort of privileged strata. Self-righteousness was, in fact, selfishness.

Another manifestation of self-righteousness is to look down upon atheists and secularists as though they were not fit for human society; as though every good thing stems from religion.

"It is a great mistake," said the late Archbishop Temple of Canterbury, "to assume that God is primarily interested in religion." This may be the major mistake of today's Christians.

It seems to us gremlins that if, instead of being disturbed by atheism so much, these Western Christians would look for the Kingdom of God within themselves, and practice the Sermon on the Mount — both assignments big enough for any man — without judging others' quality and service by their atheistic or secular views.

FIFI NELLA

•

# Soundings

IN a recent article in "The Spectator" Monica Furlong discussed some of the problems facing churches in these changing times. While her interest was in the English scene, it became obvious to any reader that some of the matters at stake were not confined to one country alone. For example, in deploring the dull way in which religious questions are debated in intellectual circles, she found this to say: ". . . the real trouble is that we do not live in an intellectual climate in which a knowledge of basic religious doctrines (whether or not the mind consents to them) forms part of the equipment of well-educated people. It may be true, as Sir Charles Snow suggests, that those of us who do not know the second law of thermodynamics are ill-educated. But it is at least arguable that people who do not know what Christians believe about grace or the atonement are equally guilty of a tiresome intellectual gaucherie. On the few occasions when a public discussion of religious issues does take place and a Muggeridge, a Russell, or a Julian Huxley takes the field, so much time is wasted in fingering over the rudiments that the royal battle for truth never

takes place." I do not know that most of us are in any position to educate anyone outside ourselves, but that, of course, may be the very place we should begin! Too often we duck out of what might become a worthwhile religious discussion because we feel ourselves inadequately prepared to explain exactly what is meant by sin, or evil, or free will. Not, to be sure, that we need all become theologians; but if we meet persons who are eager to discuss our beliefs (and who may, consciously or unconsciously, be searching for values for their own lives), we ought to be able to discuss them with intelligence. If we cannot, is it not a mark that we think we understand what we believe and yet, in reality, cannot produce evidence that this is so? If all Christians are missionaries—and they are by both what they do and through what they say—then it is part of the essential duty of their faith to be articulate about it. We may all be more guilty in this serious way than we realize. To leave the explication of Christianity to the clergy alone is to doom it to small relevance in the lives of many.

●

IN New Orleans at this moment the Rev. Lloyd Andrew Foreman is, among all too few others, a missionary by both word and deed. He has reached his decision to speak out and to act. I found no surprise in his statement that "Fear is what is keeping most of the children away from school." Since freedom from fear is one sure fruit of the Christian witness, it is altogether natural that Mr. Foreman and others of his persuasion should lead their community decisively and calmly into the future.

# Proposals for Reunion

*For readers who may not have seen adequate reports of the proposal made by Dr. Eugene Carson Blake in his sermon at Grace Cathedral, San Francisco, on the Sunday before the opening meeting of the National Council of Churches here are excerpts stating his major suggestions.*

LET us begin by remembering the requirement that a reunited church must be both reformed and catholic. If at this time we are to begin to bridge over the chasm of the Reformation, those of us who are of the Reformation tradition must recapture an appreciation of all that has been preserved by the catholic parts of the church, and equally those of the catholic tradition must be willing to accept and take to themselves as of God all that nearly 500 years of reformation has contributed to the renewal of Christ's church.

Let me pause here to be quite sure that all of you understand exactly the sense in which I am using the word catholic. In common parlance in America we often talk about "the Catholic Church" and mean "the Roman Catholic Church."

That is not the meaning of catholic that I here use. At the other extreme all our churches repeat the Apostles' Creed in which we say, "I believe in the Holy Catholic Church." All claim to be catholics in the strict sense of confessing that Jesus Christ has established one universal church in all ages and in all places and that we are at least part of it.

Here, however, I have used the word catholic in still a third sense when I speak of the "catholic parts of the church." I refer to those practices and to those understandings of faith and order, of church and sacraments which are catholic in contrast to the Protestant or evangelical practices and understanding.

I refer specifically, for example, to the Anglo-Catholic or high church practices and understandings of your own church. When I say then that the proposal I make is to establish a church both catholic and reformed, I mean one which unites catholic and reformed practices.

The reunited church must have visible and historical continuity with the church of all ages before and after the reformation. This will include a ministry which by its orders and ordination is recognized as widely as possible by all other Christian bodies. To this end, I propose that, without adopting any particular theory of historic succession the reunited church shall provide at its inception for the consecration of all of its bishops by bishops and presbyters both in the apostolic succession and out of it from all over the world from all Christian churches authorizing them to take part.

I propose further that the whole ministry of the united churches would then be unified at solemn services at which bishops and representative ministers from each church would, in humble dependence on God, act and pray that the Holy Spirit would supply to all and through all what each has to contribute and whatever each may need of the fullness of Christ's grace, for Christ's Holy and Catholic Church.

The reunited church must clearly confess the historic trinitarian faith received from the Apostles and set forth in the Apostles' and Nicene creeds. Hence there is no real issue between the Presbyterian and Episcopal Churches. The difference that must be bridged is the issue between those in all our churches who stand for a corporate confession of historic faith and those who fear that any required confession is too restrictive.

A quarter of a century ago this would have been a sharper issue and more difficult to bridge. The tendency of the Presbyterian Church to be overlegalistic and of the Episcopal Church to be over-traditional have been modified by renewed theological and Biblical understanding in our time.

Equally, the tendency in some of the so-called free charges to suppose that no belief, that no confession of the faith, was necessary has given way to a general recognition of the necessity of corporate and individual confession of Christian faith as against the secular, humanistic, and atheistic ideologies.

Episcopal churches should recognize that it will be with great reluctance that Presbyterians and Congregationalists will accept bishops in the structure of the church. I should say, however, that there are many aspects of episcopacy that American Presbyterians and other non-Episcopal churches more and more generally recognize as valuable and needed. We Presbyterians, for example, need pastors of pastors quite desperately, and we know it. But we don't need an aristocratic or authoritary hierarchy, and we don't believe a reunited church does either.

On the positive side we Presbyterians would offer to the reunited Church the office of the ordained ruling elder, elected by the people in their congregations to share fully and equally in the government of the church. It will be important for all entering this union to attempt creatively to develop a new form of government that avoids the monarchical, clerical and authoritarian tendencies that have been historically the dangers of Episcopal Church government.

Equally, this new form of government must avoid bureaucratic dangers that appear to be the chief threat of non-Episcopal churches. It is the essence of Protestant concern, however, that decisions should generally be made by ordered groups of men under the guidance of the Holy Spirit rather than by a man who has personal authority to impose on others his decision or judgment.

# BOOKS

**The Man Next To Me.** *By Anthony Barker. Harper. $3.50.*

He is a young English M.D. His wife, too. He is writing from a mission hospital in South Africa, "surveying life with both reverence and irony," to quote Alan Paton. Many frustrating days, sad but not dull, are portrayed here under the spell of hope. Anxiety, too, lest the white man's arrogance and stupidity cancel out too much of his truly good works. The subject, at bottom, is life wherever you live it. The doctor listens to his heart and uses his head. Page 166 will take you inside the mind of the aroused modern black man and make you wonder how to account for some of the things that go on in white people's minds. The chapter on Magic and Mental Health will remind us all that ignorance and superstition are tricky words outside as well as inside Africa. The psychological problems of medical fees will put you right smack on Main Street, U.S.A. It's a small world.

JOHN PAUL JONES

**The Eucharist and Liturgical Renewal.** *Edited by Massey Hamilton Shepherd, Jr. Oxford. $3.00.*

In November, 1959, St. Paul's Church in San Antonio, Texas, distinguished the celebration of the 75th anniversary of its parish life by a venture of richly imaginative value. It brought together seven hundred clergy and laity in a liturgical conference, "built around the central theme of the meaning of the Eucharist in all its manifold theological, social, and practical implications." The addresses given there form the content of this book: and they deal with The Eucharist and the Church, The Eucharist and the Bible, The Eucharist and Education, Economic and Social Implications of the Eucharist, The Liturgical Movement and the Ministry of the Laity, and The Liturgical Revival and the Orthodox Church. There is material of great value in them, both for instruction and for deepening of worship; but for one reader and reviewer it is a matter of regret that in the main the addresses did not begin on the ground of the more simple understanding on which most of the people in the churches have to move. Too often we forget the arresting words of Spurgeon; "The Lord said to his disciples, 'Feed my sheep'; he did not say, "Feed my giraffes'."

WALTER RUSSELL BOWIE

**Who Wants Disarmament?** *By Richard J. Barnet. Beacon. $3.50.*

The author, a staff member of the Harvard University Russian Research center, writes without the heat generally diffused by dedicated pacifists or ardent atomic explosionists. Mr. Barnet divides the book into three parts. In Part I he traces the history of American attitudes toward problems related to disarmament and peace; in Part II he traces the history of Russian attitudes; Part III discusses the difficult problems of arms control, and the final chapter asks pertinent questions. One becomes keenly aware that there are no pat answers to the perplexing problems relative to war and peace, to arms control or disarmament; no way that avoids hazards. This book merits a wide study because it poses the difficult questions that must be faced and answered if the prospect for continued peace is to become a reality.

EMERSON W. HARRIS

**John Wesley: Spiritual Witness.** *By Paul Lambourne Higgins. T. S. Denison and Co., Inc. $3.00.*

There have been many biographies of John Wesley, founder of Methodism, but this one is different. It gives the usual history of the Methodist movement, but shows that the many-sided Mr. Wesley was also a spiritual healer, a student of psychic phenomena, and a firm believer in witchcraft. He was also a stout monarchist who denounced the American Revolution. The author also asserts that had there been just a bit more foresight in the Anglican church, the Methodists would never have left it. Until his death Wesley remained a devout priest of the Church of England and refused to let his "societies" meet at the same time Anglican services were being held. The primary emphasis, however, is on Wesley's interest in the so-called "occult." This is a side of Wesley that has not hitherto been developed.

ALSON J. SMITH

**The Pastor's Prayerbook.** *By Robert N. Rodenmayer. Oxford. $5.00.*

The author has compiled a great number of excellent prayers for the pastor's use. He has also included quite a number he himself has written. The prayers are listed for certain occasions and under various subjects. Prayers have equal appeal for all religious persuasions. They are short and very usable. Ministers who find the appeal of well-worded prayers will be interested in securing this book. Robert N. Rodenmayer is professor of pastoral theology in the Divinity School of the Pacific at Berkeley.

ORVA LEE ICE

**The German Phoenix.** *By Franklin H. Littell. Doubleday. $3.95.*

The spirit of pietism had sapped any awareness of social responsibility in the German churches and a large number of the proletariat and intellectuals had become alienated. The result was that the church was not able to offer leadership in protesting effectively the corruptions and excesses of Nazism. But the impotence of the church invoked a new sense of social awareness and dedication that was apparent even during the war among some individuals and groups. Since the war there have been the great Kirkentags or annual mass assemblies of the laity and academies have been established for adult education. In many ways the church in Germany is being reborn with the attempt to relate Christianity to daily work and politics. The concluding chapter, the weakest part, points to ways in which we in America can develop more fully the apostolate of the laity.

LEE A. BELFORD

**Victor and Victim.** *By J. S. Whale. Cambridge University Press. $3.75.*

The central declaration of Christianity, says Dr. Whale at the beginning of this book, "is not that God is something but that he has done something." In the cross we see Christ as victor, as victim, and as criminal, and the story of our redemption must therefore be told in terms of victory, sacrifice and judgment. Dr. Whale has a chapter on each of these subjects, and, as was to be expected, they are full of penetrating and illuminating thought and suggestiveness, particularly that on Christ our Sacrificial Victim. This leads to a section later on the Eucharist which calls for the attention of all Anglicans who are looking for a common doctrinal ground for Christian unity. The two chapters on the church reveal that Dr. Whale's own concept is a very high one indeed.

F. J. MOORE

**Christian Attitudes Toward War and Peace.** *By Roland H. Bainton. Abingdon Press. $4.75.*

This is an extremely valuable book given the history of the beliefs of the Christian church toward war and peace and the church's consequent action from New Testament times until the present. It traces the three attitudes which have been dominant in Christian thinking in this field, namely the crusade, the just war and pacifism. Anyone who was born in the early part of the present century will appreciate his chapter entitled "From the Outlawry of War to the Atom Bomb" in which he traces so vividly the change from the pacifism of the late '20s to the all-too-readily accepted armament race of today. One of the beauties of the book is that it is illustrated with extraordinarily telling quotations and episodes. I commend this book to all who are concerned for the achievement of world peace.

GARDINER M. DAY

**BUY YOUR BOOKS THROUGH THE CHURCHMAN**

At the regular publisher's price our readers can purchase any book through THE CHURCHMAN, postpaid if check is sent with the order. Please give name of book, author and publisher.

**THE CHURCHMAN**

**1074 - 23rd Ave. North**

**St. Petersburg, Florida**

# PEOPLE : OPINIONS : EVENTS

## Education

### Courage, Non-Conformity Asked By Educators

Higher education was accused of producing a silent generation of students without moral courage and facilities that hide behind a "curtain of sterile objectivity."

Fear of controversy, it was contended, is hamstringing freedom of expression.

The charges were made by Dr. Edward D. Eddy Jr., president of Chatham College, Pittsburgh, at the seventy-fourth annual convention in Washington of the American Association of Land Grant Colleges and State Universities, started under an act of Congress signed by President Lincoln.

Dr. Eddy charged that higher education was discouraging the teacher "as a genuine person" and moving him into a shell of silence that was reflected in the student body. It is time that colleges recognize that complete objectivity is impossible, Dr. Eddy declared.

"We must have teachers who are both inspiring and disturbing," he asserted, "who set for the student an example of commitment and who are protected by the college in the free voicing of this commitment."

"This is the risk," he continued, "which higher education must be willing to take for the sake of the student if it is to avoid a deadening and frustrating neutrality in answering the great issues of our time."

He urged "intelligent dissatisfaction" on the part of the student and suggested that the colleges "must work for discontent and be willing to pay the price of discontent."

The students, Dr. Eddy said, seem to have a "what's-in-it-for-me" attitude in avoiding serious questions and are aroused only by trivia.

In the same vein M. C. Chagla, India's Ambassador to the United States, declared it was the duty of educators "to encourage nonconformity rather than suppress it."

He held that the propagation of ideas was the birthright of free men "and no true education is possible unless ideas are discussed, and if they are erroneous, their error detected and exposed."

Mr. Chagla said mass communications media had the tendency to lead to uniformity of force and opinion.

Dr. I. I. Rabi, Columbia University Nobel laureate in physics, criticized the American system of higher education for "a general process of spoon-feeding." He said that the future education system must "repair one of the glaring deficiencies of the present college system, namely, its overcareful supervision of students and general process of spoon-feeding which neglects the development of the initiative and independence."

•

## Bishops' Letter

### Full of 'Pious Jargon' 'Archaic Language': Miller

In his sermon at St. George's Protestant Episcopal Church, the Rev. Edward O. Miller, rector, described the pastoral letter issued by the House of Bishops as full of "pious religious jargon" couched in "archaic language" and "double talk." The letter affirmed that in essence the Apostles' and Nicene Creeds were as valid in the twentieth century as they were centuries ago.

"It is a piece of sheer mediocrity in a world looking to the church for a voice that is relevant and understanding," he declared.

The 4,000-word pastoral letter was prepared by the church's House of Bishops at its November meeting in Dallas.

In accord with canon law a pastoral letter must be read in the 7,500 parishes of the church within one month after it is received.

Mr. Miller expressed dismay that the bishops of his church should voice "ecclesiastical jargon" while those of the Roman Catholic faith extensively treated problems faced by modern man.

He referred to last month's statement issued in Washington by the Roman Catholic hierarchy. That document warned Christians against losing their sacred dignity in the search for conformity.

He was also unhappy that the Episcopal Bishops' pastoral letter offered "a medieval theology" to modern man while a Presbyterian leader some days later made a "soaring call" for church unity.

Mr. Miller said that both the Apostles' and Nicene Creeds were written at a time when the church was under fire from heretical groups.

He observed that the Episcopal Bishops should have asked if the creeds were needed since "an imposed credal orthodoxy is not enough for today."

"I love the Creeds and I recite them and I think I have overcome honestly the intellectual obstacles," the rector said, "but when anyone tries to tell an Episcopalian that he is unequivocally, without variety of interpretation, committed to particular creeds, I can only remind him of the wisdom voiced by Alfred North Whitehead: 'Religions commit suicide when they find their imperatives in 'their dogmas.' "

•

### Layman Heads NCC

J. Irwin Miller, an Indiana businessman, was installed as the National Council of Churches' new president in closing ceremonies in San Francisco. He called for greater courage and creative steps by the churches to make Christ the center of American society.

Miller, the first layman to head the council in its 10-year history, said the churches, like industry or other fields must embrace new techniques if they are to move forward and extend their impact.

•

## Canterbury

### Vatican's Coolness to Visit Hit in Britain

Several British newspapers commented that the Vatican showed itself cold to the visit of Dr. Geoffrey Fisher, archbishop of Canterbury and primate of the Anglican Church.

"It is impossible to ignore the almost icy formality with which the Vatican seemed to be surrounding the visit," the Sunday Times said in a dispatch

### Bishops' Investigation

In Texas our House of Bishops has met and, among other things, turned over an allegedly errant New Hampshire clergyman to investigation by the intriguingly entitled "Committee of Nine." Indictment: Said Episcopal priest is a participant in the Associated Church of Tamworth, New Hampshire. Here, apparently, there is a practical demonstration of ecumenicity in binding together Episcopal and other Protestant congregations. Because said priest administers The Lord's Supper to non-Episcopalians, he is now under investigation by the "Committee of Nine." His own Bishop, Tod Hall of New Hampshire, is undoubtedly above such psuedo inquisition. We hope the bishops we know also voted against such foolishness. **The Crucifier**

from Rome. ". . . Even the visit to the pope was conducted with an almost antiseptic discretion."

In Lord Beaverbrook's mass-circulation Sunday Express, Columnist John Gordon wrote:

"Was the archbishop of Canterbury's call on the pope an embarrassment to the Vatican? It looks curiously like it.

"The occasion was historic. Yet the Vatican would not permit even one photograph to be taken. Odd, isn't it?

"When the archbishop left (the pope), police, clearly acting on orders, made a tremendous effort to prevent photographers taking pictures of him. Even, it is reported, felling one of the photographers.

"Not quite the Christian spirit of love and tolerance, is it?"

No Vatican diplomat was at Rome's airport to welcome the 73-year-old archbishop on his arrival and none was on hand to bid him farewell when he left for home.

•

# Kennedy

## Independence of Church New, Wholesome Trend?

The President-elect did not have a parochial school education. In attending a prep school and university founded by Protestants (Choate and Harvard), he learned of the evil popes as well as the saintly, of the Vatican's shady political dealings and its alliances with tyrants, as well as its great contributions to mankind. So there is more than rumor to the reports that some of the Roman Catholic hierarchy find little comfort in Kennedy's success. The church does not operate its extensive parochial school system for nothing!

Many Roman Catholics here and abroad are aware of the present conflicts between the scientific facts of modern life and Roman dogma; between modern research and the shattered claims of the Roman Church as the one and only true original Christian church. Archeologists and historians all know that the leading Christian churches in the first century were in Jerusalem, Antioch and Ephesis; in the second and third centuries in Alexandria, Constantinople and other Mediterranean cities. There was a church in Rome all this time, but it was not as important in the early Christian world as the other above-named churches. It was not until the fourth century that the Bishop of Rome became a dominant figure, that the Hebrew-Greek Bible used by all the rest of the Christian churches was translated into Latin for the Roman Church. Thus the claim of the Roman Church as being the one church established by Christ as the sole possessor of truth and the only source of moral law just doesn't stand examination in the light of the most basic historical facts.

Not only do not a few Catholics recognize this historical sequence but many feel that the Roman Church must square itself and its dogma with history. Semi-secret conferences are being held between Protestant theologians and Roman Catholic scholars to reapproach the relationship of the divisions in the Christian church. Some of these have become known as "dialogues" and are appearing in published form. Therefore, there is a substantial movement within the Catholic Church to recognize the authenticity of the non-Catholic churches and thus to diminish the Roman claim to exclusive possession of divine truth and authority, Kennedy, in pledging independence from Vatican influence, presents a significant figure at a crucial moment in the church's history.

It is in the light of these developments that Kennedy's relationship to the Vatican should be considered. In the declarations of his belief in the separation of church and state, which challenges the longstanding Catholic doctrine of the supremacy of the church over all things, including the state, and in his declaration that he would not permit himself to be subjected to the dictation of ecclesiastic authority, Mr. Kennedy does not stand alone on an empty beachhead. And those who fear that, as President, he will be used by the hierarchy to drive wedges of power into the American political structure can be comforted that there are new, forceful wedges being driven into the power structure of Rome.

### Election in Puerto Rico

The election in Puerto Rico offers impressive evidence of these widening trends. Most U. S. press reports suppressed or played down the extent by which the re-elected Governor Munoz Marin won his election victory in the face of the most outspoken political interference by the Roman Church in the Western world for a long time. Munoz got 456,317 votes to only 51,072 for the candidate Salvador Perea of the Christian Action Party, backed by the Catholic Bishops. This is by far the largest majority Munoz had ever received. (Most U. S. press dispatches report Munoz Marin's majority alongside the combined total of 325,757 for the other three candidates. The AP report from San Juan buried Perea's small vote tally in the last paragraph!) The heart of the Puerto Rican crisis was the Bishops' claim that the Roman Church was the sole authority for moral law and that any who voted for Munoz committed sin.

We reiterate that the influence of Mr. Kennedy on Rome may be much greater than the influence of Rome on America through Mr. Kennedy's Presidency.

**Between The Lines**

•

# Tax Exemption

## Internal Revenue Strings Would Emasculate Church

Perhaps the most dangerous development in efforts to curb the church's freedom took place in November when, according to an Associated Press dispatch, the Internal Revenue Service announced that it has embarked on an investigation of churches. While declining (significantly) to identify any specific targets, the I. R. S. intends to seek out any churches who may have "sponsored and distributed literature hostile to the election of Roman Catholic John F. Kennedy as President." The threatened punishment to any such offenders: loss of tax exemption.

Tax exemption, says the Internal Revenue, is available to any non-profit religious organization, "no substantial part of the activities of which is carrying on propaganda, or otherwise attempting to influence legislation, and which does not participate in nor intervene in (including the publishing or distributing of statements) any political campaign on behalf of any candidate for public office."

If this type of emasculating coercion had been applied to churches during the 1850's, they would have been obliged to avoid altogether the discussion of slavery, legislation towards its abolition, and opposition or support to candidates favoring or opposing slavery. Furthermore, St. John's Episcopal Church in Richmond, Virginia, would certainly have had a heavy tax slapped upon it—due to the political expression of one churchman who shouted "Give me liberty or give me death!."

If the I.R.S. decides to go after any churches for political activity, they had better make plans to spend a long time in Puerto Rico before they take any action towards the Stop Kennedy Movement on the mainland. They had better withdraw the tax exemption of all 457 Puerto Rican Roman Catholic churches—plus hospitals, schools, convents and orphanages, before they come back to the mainland.

Yet, while I abhor the manner in which the Puerto Rican bishops tried to control the voting of 90% of the island's population, I view any attempt to muzzle the political concern of any church as the most serious possible infringement on the freedom of unsterilized and pertinent religion.

The question of churches' accepting any tax exemption is one which I have seen vigorously debated. Perhaps we are wrong to accept any such gratuity—yet the American people have seen fit to exempt non-profit character-building, religious or charitable organizations in general, recognizing their inestimable value to the welfare of the nation. Tax exemption is a legally provided sustinence which churches should feel free to accept with gratitude—provided there are no strings attached. Currently the I. R. S. string would seem to indicate that tax exemption should be confined to those agencies who believe that political concern is not related to character development and that religious moral leadership should not apply to politics. Nothing could be more disastrous to the future of the church than to accept the pottage of this emasculated concept and give up the birthright of prophetic leadership.

If I don't like President Eisenhower's ideas on birth control — and I don't — I'm going to say so — and they can investigate my income tax payments "till the cows come home." If I think Senator Kennedy's views on this subject, his absentee rate as senator and congressman, and his failure to denounce McCarthy are more pronounced blemishes than the Nixon record — I'm going to say so — in pulpit and in this journal. No loss of tax exemption would be worth the sacrificing of the right of a church or a clergyman to say what they or he believes is for the best interests of the welfare of the body politic. Such concern is quite definitely part of the obligation of any organization or individual professing identification with or loyalty to that political preacher who delivered such vivid denunciation to political parties called Pharisees and Saducees.

I hope, therefore, that wiser heads in congress will prevail upon Internal Revenue to avoid the folly of attempting to muzzle the churches. The church is an anvil which had worn out many a hammer. If, in the course of extremity, our church should lose its tax exemption for daring to speak out concerning a presidential election, let us consider and take courage in our heritage. We are directly descended from an organization founded in Jerusalem which for the first three hundred years of its history obliged its members to lose not only tax exemption, but their lives as well.

**(Rev.) Lester Kinsolving**

•

# Philippines

## Independent Church To Have P. E. Affiliation?

A formal concordat permitting the 2,000,000-member Philippine independent church to enter into full communion with the Protestant Episcopal Church in this country was presented to the House of Bishops in Dallas.

The 128 bishops discussed details and implications of the agreement, but took no action. Final ratification of the document will probably be voted next year in Detroit at the triennial general convention of the church.

The church in the Philippines began after the end of the Spanish-American War when a group of Roman Catholic Filipinos broke away from their church and formed an independent body under the leadership of Gregorio Aglipay.

Bishop Norman S. Binated, now retired, who had been interned by the Aglipayan bishops, took up their cause.

In 1947 he prevailed upon his church's House of Bishops, meeting in Winston-Salem, N. C., to confer Episcopal consecration on the bishops of the independent church "to the end they may receive the grace, the power and the blessing of apostolic succession."

In the following year three consecrations took place in St. Luke's Protestant Episcopal Cathedral, Manila. Since then these Filipino bishops have consecreated others, with further consecrations scheduled.

•

### Peaceful Uses of A-Energy

Harnessing the powerful atom for peaceful uses is the compelling challenge of this new decade, guests of two major units of the National Council of Churches were told last month. The "strong and encouraging signs" of international cooperation to ensure better living conditions for everyone and more equality between the nations through the use of this power were described by the Hon. Sterling Cole, director general of the 73-nation International Atomic Energy Agency.

The use of A-energy for fuel in industry and transportation, he said, holds the promise of one day deleting the term "underdeveloped country" from our vocabulary. Mr. Cole added, however, that a major part of the agency's work is to develop measures of protection from radioactivity, to solve the problem of atomic waste disposal and to set up international standards for the use of atomic and nuclear energy for human betterment.

[NCC]

•

### 'Church in Retreat'

A move to make the National Council of Churches in effect a "super church" was rejected by a committee at the NCC's San Francisco meeting.

The Rev. Dr. Theodore A. Gill, president of San Francisco Theological Seminary in San Anselmo, led the discussion.

"We don't have the luxury of calm contemplation," Dr. Gill said. "The gun is at the church's head. We can never forget that the church is in retreat, that we minister in a situation in which we are already losing."

"We must put up or shut up," he declared.

•

# Freedom

## Non-Belief in God Is Protected as Necessity

The American Jewish Congress has announced it would serve as attorney before the United States Supreme Court in a major test case that will decide whether a state can impose a religious test for public office.

Shad Polier, chairman of AJCongress' Commission on Law and Social Action, said AJCongress would represent Roy R. Torcaso of Silver Springs, Md., who was denied a notary public commission by the State of Maryland because he would not swear that he believes in God.

The AJCongress legal brief will challenge the Maryland religious requirement as unconstitutional and an abridgement of religious freedom. The brief is being prepared by Leo Pfeffer, associate general counsel of AJCongress and one of the country's outstanding authorities on church-state law. AJCongress has served as counsel to Mr. Torcaso since the beginning of the case, along with the American Civil Liberties Union.

In a statement explaining AJCongress' participation in the case, Mr. Polier declared:

"The American Jewish community has a particular stake in challenging the religious test for public office that is at issue here. It has been in the United States, with its constitutional guarantee of religious liberty and separation of church and state, that Jews first achieved a full measure of equality and freedom. But the day this country ceases to be free for irreligion it will cease to be free for religion—except for the sect that can

win political power, as the late Supreme Court Justice Robert Jackson put it."

Mr. Polier continued:

"If a state can bar from public office those who refuse to profess a belief in God, it can require them to define what they mean by 'God' and can bar those whose definition does not correspond with the beliefs of the public official passing upon the qualifications. To assure religious liberty for all, civil government cannot be given the power to pass on religious beliefs.

"Moreover, the same Bill of Rights that protects Catholics, Jews and other religious minorities from discrimination in the holding of public office by reason of their beliefs also protects the atheist and the agnostic. Our Constitution does not have two First Amendments — one for those who believe in God and one for those who do not.

"This crucial case thus deals not only with a religious test for public office. It concerns itself with the basic principle of freedom of religion and separation of church and state, under which both the democratic institutions of our American democracy and the religious institutions of the American people have flourished."

**Opposes State Aid to Church Colleges**

The American Jewish Congress called on Gov. Nelson Rockefeller to reject a proposal in the Heald Commission Report on higher education in New York State that would give state funds to church-supported colleges.

"The American Jewish Congress endorses the general goal of creating a state university system 'worthy of the people of New York,'" Mr. Polier wrote the Governor. "But we oppose the use of public funds to support religious institutions, whether they be controlled by the Catholic church, by Protestant denominations or by Jewish rabbinical bodies."

"It is disheartening," Mr. Polier declared, "that a commission whose purpose is to improve education in New York should propose financial grants to colleges established to propagate religious doctrines and promote sectarian beliefs while it simultaneously urges that tuition be exacted from students least able to afford paying for higher education — the students attending New York City's free municipal colleges."

●

**Vatican's Stand on Voting**

The Vatican has declared that the Catholic Church has the duty in certain circumstances to give political instructions to its members, because voters elect legislators who pass laws that can be either "good or bad" from the Catholic viewpoint.

**NCC and World Affairs**

The delegates to the National Council of Churches Assembly in San Francisco last month, whose thirty-three denominations have 40,000,000 members, said, "Christians should vigorously resist attempts to weaken or bypass the United Nations, from whatever source they may arise, and should support efforts to strengthen it."

In special reports on the "volcanic nature" of the revolutionary movement around the world, emphasis was put on the Congo and Cuba by an expert in each field.

The reports deplored Americans' "appalling lack of knowledge" of conditions in Cuba and ignorance of the pent-up revolt against the regime of President Fulgencio Batista, for whom the reports said the United States Government "had only praise and votes of confidence."

The statement took the form of an article in **L'Osservatore Romano,** the Vatican daily newspaper. The paper commented that a vote is "a moral act" even more than a "political" one and can "influence the religious and moral life of a people profoundly."

Early interpretations of the statement to the effect that the principle does not apply at the present time to the United States, were reportedly viewed "with astonishment" by ecclesiastical officials. A Vatican spokesman said that it did not say that the church "can stand aside" in the United States or any other country.

[EPS]

●

# Sobell Plea

## 1200 Clergy Ask Ike to Free 'Victim of Prejudice'

An appeal to President Eisenhower to free imprisoned scientist Morton Sobell before leaving office was announced by spokesmen for 1200 clergymen of different faiths who have joined in the request.

The appeal to the President, signed by many of America's most eminent ministers and rabbis, stated:

"Whenever human beings are involved in matters of judgement and justice, there does exist the possibility of human error. Most particularly, when a trial reflects the national tensions of the day, the verdict may suffer from prejudice or unreason, too difficult to dismiss. Every American who thinks about his own freedoms cannot help but concern himself when the question of this kind of an injustice is raised.

"It is impressive, therefore, that throughout his imprisonment, Morton Sobell has proclaimed his innocence. Moreover, thirty years is a lifetime sentence that the mother, wife, and children of Morton Sobell share with him.

"It is the quality of mercy that insists that we, who feel the conscience of the United States as a particular responsibility, address you, Mr. President, to ask that you use your great office to urge a new trial for Morton Sobell, or grant him clemency by commutation of his sentence."

The appeal was initiated by the Rev. Peter McCormack, a Presbyterian minister for more than 50 years, who was Protestant Chaplain at Alcatraz during Morton Sobell's imprisonment there, and became convinced of his innocence. He has since been seeking to arouse the conscience of the country to obtain Morton Sobell's release.

A national appeal is sponsored by such nationally known individuals as Dr. Reinhold Niebuhr and Dr. John C. Bennett of the Union Theological Seminary in New York; Roger Baldwin, Chairman of the International League for the Rights of Man; Norman Thomas; and Rev. Martin Luther King, Jr.

A special inquiry into the Sobell case was made by an independent group that included Dr. Reinhold Niebuhr, and Professor Edmond Cahn of the New York University Law School. The group called the case against Sobell "vague in content and slender in proof," and recommended a commutation of sentence.

Earlier another independent appeal —one by 600 educators, lawyers, writers and other Americans — was made public. Asking the President to free Sobell were such individuals as Clarence Pickett of the American Friends Service Committee; Harold Cranefield, attorney and general counsel for the International Union, United Auto Workers; author James T. Farrell; Dr. Harold C. Urey, Nobel Prize scientist, and Alexander Meiklejohn, civil libertarian.

●

**Release Sobell: Dr. Jones**

The Rev. John Paul Jones, Ashfield, Mass., one of the speakers at a banquet attended by persons urging commutations of sentence for Morton Sobell, said "the release of Morton Sobell could be a work of healing and redemption for America."

Dr. Jones, a board member of the American Civil Liberties Union, said

"If Morton Sobell stays in prison after 10 years — six of them in Alcatraz — it will make plain that my country is in poor mental and emotional health."

•

# Algeria

## U. S. Professors Support French War Objectors

Fifty-two professors from Brandeis, Boston University, Massachusetts Institute of Technology, and Harvard announced their support of French intellectual and cultural leaders who are under severe attack from the French government. The American action came in the form of a message signed by men prominent in the humanities, science, theology, and the arts and include Professors Paul Tillich, and Aldous Huxley. It said:

"We senior members of the American academic community express our admiration for those Frenchmen who courageously signed a manifesto against military service in the Algerian war on grounds that it violates their conscience, and who are now facing the sanctions and punitive actions of the state."

The French manifesto asked—"What is loyalty, when under certain circumstances it becomes shameful submission? Are there not cases where the refusal to serve as a sacred duty, where "treason" means courageous respect for truth?"

And it replied: "We respect and we justify the refusal to take arms against the Algerian people. We respect and we justify the conduct of Frenchmen who believe it their duty to bring aid and protection to oppressed Algerians in the name of the people of France."

Government reprisals were severe: cancellations of jobs in all government educational, and artistic enterprises, including the theater, film, radio, television, school and university posts.

•

## French Protestants Ask Algerian Peace

The Tenth Plenary Assembly of the French Protestant Churches has called for immediate resumption of negotiations on "as broad a base as possible" to seek a solution to the Algerian war, now in its seventh year.

The Assembly meeting in Montbéliard adopted by an overwhelming majority a statement which said that such negotiations should seek "an equitable status for all the communities which live together in Algeria, and a guarantee against all reprisals."

The statement declared that the Algerian war has "divided our country, and . . . created barriers of misunderstanding between France and other countries of the world, especially those in Africa."

It said those serving in the army in Algeria "ought never to consent to the degradation, by moral and physical torture, of the men against whom they are fighting," even if their enemies have done so. [EPS]

•

## End of HUAC—'Terrible Agency'

Between now and January 4, the opening day of the new Congress, a newly-organized national committee


# "In Every Age, Some Men!"

"God hath been so good to His Church, as to afford it in every age some such men to serve at His Altar as have been piously ambitious of doing good to mankind."

So wrote Izaak Walton, a faithful layman, in 1640—times as troubled as our own. Today also, many young men have heard God's call to be his priests and ministers.

On Theological Education Sunday (January 22, this year), or some other convenient time, the offerings of the people of the Church are besought for the support of the institutions in which these young men receive the training necessary to their calling.

**DIRECTORY**

Berkeley Divinity School, New Haven, Connecticut; Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio; Church Divinity School of the Pacific, Berkeley, California; Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Pennsylvania; Episcopal Theological School, Cambridge, Massachusetts; Episcopal Theological Seminary of the Southwest, Austin, Texas; The General Theological Seminary, New York City; Nashotah House, Nashotah, Wisconsin; School of Theology of the University of the South, Sewanee, Tennessee; Seabury-Western Theological Seminary, Evanston, Illinois; Virginia Theological Seminary, Alexandria, Virginia.



# THE CITY CHURCH

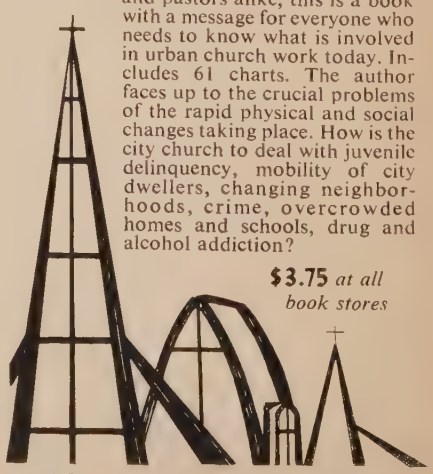
## *Death or Renewal*

A STUDY OF 8 URBAN PARISHES

by Walter Kloetzli,

author of **Urban Church Planning**

Down-to-earth, understandable to laymen and pastors alike, this is a book with a message for everyone who needs to know what is involved in urban church work today. Includes 61 charts. The author faces up to the crucial problems of the rapid physical and social changes taking place. How is the city church to deal with juvenile delinquency, mobility of city dwellers, changing neighborhoods, crime, overcrowded homes and schools, drug and alcohol addiction?



**$3.75** *at all book stores*

**MUHLENBERG PRESS**

will be rallying support throughout the country behind Representative James Roosevelt's promised move in the House to bring an end to that "terrible agency"—the House Committee on Un-American Activities.

On that day Representative Roosevelt will seek HUAC's outright abolition, as he did last April 25 on the House floor. He said then: "It is a monstrous thing that we have created such an institution and lent it our powers and prestige. But, we can also end this terrible agency and take back our powers."

All Congress has to do to "take back" its powers is to amend the rules of the House to rescind the 1945 authorizing mandate of the Committee on Un-American Activities. Representative Roosevelt will so move, and if a simple majority of the House votes with him that will be the end of HUAC.

•

# Exchange

## J. Duncan Of Florida Goes To South Africa

One of the busiest Protestant Episcopal clergymen is the Rev. James L. Duncan, rector of St. Peter's, St. Petersburg, Florida. But right in the midst of several big projects, Mr. Duncan is going off to Africa later in January to exchange pulpits for a year with the Rev. Philip Russell.

Mr. Duncan, a Sewanee Seminary graduate, grew up in Atlanta, Ga., as a Roman Catholic. But when he was told that Protestants were destined for hell — and he thought his father, a Protestant, a "pretty fine fellow" — he began seeking some facts about them on his own. This personal investigation changed his life. It turned out that he brought his entire family into the P. E. Church. He has been so much a champion of his church that under his leadership eight new congregations have been established in the St. Petersburg area.

One of his currently favorite projects is "Suncoast Manor," a community for retired Episcopalians which gives "maximum independence freedom from responsibility, and efficient service of all kinds." The community is sponsored by all the P. E. parishes of Greater St. Petersburg, but Suncoast Manor's offices are in St. Peter's Church, 4th Street North at 2nd Ave. Interested persons may send for a brochure.

Mr. Duncan doesn't believe in an "escape" religion. He has discussions on foreign affairs, and invited Brig. Hugh B. Hester as a Men's Club speaker last winter. He has been criticized for it, because of our age of comform-


**For Christians at Easter**

**SEVEN WORDS TO THE CROSS**

ROBERT F. JONES. Using seven words addressed to Jesus while he was on the cross, Robert F. Jones unveils the hearts of the people at Calvary and shows us our hearts in this mirror. The passers-by, the soldiers, the penitent thief, the centurion—their statements and actions lay bare the sickness in men's souls and point surely to the cross as the place of healing.

Clearly and warmly, these meditations speak to us of the true quality of Christianity and its demands. A powerful devotional book—especially for the Lent and Easter seasons. $2.00

**IN HIS LIKENESS**

G. MCLEOD BRYAN. Forty men and women from 20 centuries show us what it means to follow the living Christ. Augustine, Francis of Assisi, Luther, Bonhoeffer —these are some of the faithful who speak a compelling message to our time. A devotional book of great richness and depth, *In His Likeness* is well suited for reading and meditation during the days of Lent. $3.00

ask your bookseller

**John Knox Press** RICHMOND, VIRGINIA

publisher of paperback **ALPHABOOKS**



**THIS IS A SYMBOL**

**THAT OF CHURCH LIFE**

It is a symbol of service... a service which concentrates on finding what you want to know... the precise amount of life insurance for you and your family which is "insurance *right*" and "budget *right*."

It symbolizes a service which is—positive in approach—professional in character—conducted by correspondence. Church Life employs no agents.

In buying life insurance, there is only one way to be... and that's *right!*

Let Church Life help you discover what is right for you. Complete and return the coupon now!

*the* CHURCH *Life Insurance Corp.*

20 Exchange Place • New York 5, N.Y.

Please tell me more about Church Life's service for me and my family.

NAME..... *Basis of Eligibility** .....

ADDRESS....., .....
*Street and No.* *City and State*

BIRTHDATES: ....., ....., .....
*You* *Your Spouse* *Your Children*

*Active service you are performing for the Church beyond the call of membership.

ity pressures, but he expects to invite him again this season. He has been active in brotherhood and inter-racial meetings, which is one reason he has been invited to take over a South African parish. He hopes to visit with the exiled Bishop Reves in London on his way and get a few pointers on the staunch and forthright stand the Church of England there has taken against apartheid.

Mr. Duncan's approximately 1400 parishioners join with fellow clergymen—and The Churchman—in wishing him godspeed. E.R.J.

•

### Old Testament Music

The fourth annual program of special music at the Church of the Incarnation, Madison Avenue at 35th Street, New York, will include dramatic music of the Old Testament and instrumental music of the church in two concerts. The first, on January 19, will feature the New York premiere of Richard Dirksen's "Jonah" (for soloists, speaking voice, chorus and orchestra); the second, on February 16. C.P.E. Bach's "The Israelites in the Desert." Both concerts are at 8:30 p.m. and Thomas Dunn is the conductor.

•

# P. E. Shorts

### P. E. Inter-Group Relations

▲ **IN ST. PAUL'S** Chapel at Columbia University, Harry Golden, editor of "The Carolina Israelite" and best-selling author, addressed several hundred students and faculty attending the interfaith service saying that current Asian and African newspapers contained "few words about military bases and missiles and many words about human dignity." He added that "our **domestic and foreign policies are inseparable"** and paid tribute to the Rev. Martin Luther King as a contemporary example of the social Gospel. The service was conducted by the Rev. John M. Krumm, chaplain of Columbia University . . . Dr. **Reamer Kline,** President of Bard College, spoke before the Liberal Ministers Club at Congregation Rodeph Sholem, New York . . . Members of the Episcopal Society for Cultural and Racial Unity, the Episcopal Churchmen for South Africa, and the Department of Christian **Social Relations** heard Bishop Ambrose Reeves, deported from South Africa because of his opposition to apartheid, speak on the South African situation in St. James Episcopal Church, New York . . . The first annual membership meeting of the Episcopal Society for **Cultural and Racial Unity** will meet at the Motor House, Williamsburg, Va., Jan. 8-11.

### P.E.s on 'Unity'

▲ **BISHOP HORACE** W. B. Donegan of New York, in a sermon last month said: "There is, of course, an established procedure within the Episcopal Church whereby a study is made by the **Commission on Approaches to Unity,** and a careful report is submitted to the General Convention . . . In addition to Dr. Blake's proposal, there are a number of approaches to unity being both studied and implemented at the present time within many parts of the Anglican Communion" . . . The Rev. J. C. King, editor of the "Church of England Newspaper," London, commented on Canterbury's recent **visit to the pope:** "Many people would be happier about the visit if it were taking place on neutral ground and also perhaps with the Patriarch of the Orthodox Church present. What must be borne in mind and what causes some perturbation among a good many Anglicans, is the fact that Rome has not shown herself ready in the slightest degree to change her attitude to other churches" . . . The Church of Ireland Gazette said that "perhaps too much has been made of the meeting — We prefer to regard it as **falling naturally** in the sequence of events." . . . The P. E. commission on unity said in November that it would recommend full communion with churches in Spain, Portugal and the Philippines that **split from the Roman Catholic Church** in the 19th century.

### P. E. Education

▲ **THEOLOGICAL** Education Sunday, Jan. 22, elicited this comment from the Presiding Bishop Arthur Lichtenberger: "The seminaries can do their work with the care and excellence demanded, **only with your interest** and support" . . . The Lay Adult Study Program, with **classes at Seabury-Western** Seminary, Evanston, Ill., begins Jan. 4 . . . Bishop Donald M. Campbell of the Episcopal Theological School, Cambridge, Mass., speaking on "New Horizons in Theological Education," said recently: "The leadership of the free world has been forced upon the United States . . . But this world leadership will go for naught; it will be sterile, unless along with it, informing and guiding it, we give **deep spiritual leadership** as well. To do this will require more Christian scholarship in depth."

### P. E. Women

▲ **P. E. PARTICIPATION** in the United **Clothing Appeal** of American Churches will be handled from now on through the General Division of Women's Work. Correspondence should be addressed to Miss Anne E. Kremer, 281 Park Ave. So., New York 10 . . . The **Girls' Friendly Society** celebrates its 84th birthday Jan. 22-29. This oldest national girls' organization in the U.S. is active in 30 other countries, including England, where the Society began in 1875 . . . Mrs. Francis B. Sayre of Washington gave the invocation at the United Church Women's dinner in New York honoring the **women delegates to the UN's** 15th General Assembly. Mme. Sophie Grinberg-Vinaver, Chief of the UN's Section on the Status of Women said that one of the reasons **few women reach the top** is they don't use their rights . . . **Sister Mary Elizabeth,** C. E. (Mary Buchanan McGill) P. E. missionary to Japan 1917-37, died Nov. 14 in Tokyo at age 74.

### PErformance

▲ **"THE PLAY OF DANIEL,"** a 12th Century musical drama, was presented by the New York Pro Musica in St. George's Church, New York, last month and will be shown again Jan. 2, 3, and 4 there . . . The crypt of the Episcopal chapel at Columbia University last month housed the 4th in a series of **art exhibits** featuring work of students and ex-students at the University's School of Painting and Sculpture . . . **"The Anglican Mission,** Sixth Decade, 20th Century," is the theme of a widely representative meeting of Episcopalians in Philadelphia Jan. 20-22, when Bishop Stephen Bayne, Jr., will be the keynote speaker . . . Canon Edward N. West of the Cathedral of St. John the Divine joined in a **consultation on the dance** in New York when Ruth St. Denis said, "I believe that God has raised up the dance in America to bring man back to himself." She spoke of a dance workshop to have "a place in this commercial world for art forms that are wholesome, sane, beautiful

## A MESSAGE TO OUR SUBSCRIBERS

An adding machine is a handy modern gadget. It gives us facts in figures. For example:

It shows us that we have spent too much of The Churchman's limited funds in sending out renewal notices.

In order to help in the easiest way possible, *please* answer your renewal notices promptly. It will save us precious time and money and you will have our gratitude!

**The Churchman**

and full of joy" . . . A special **Candlelight Music Festival** was held in Washington Cathedral Christmas Eve, replacing the midnight service of former years . . . The Rev. Lester Kinsolving's "Crucifier" reports that "The Kink And I" was given in his church with such characters as Congressman Don Magnesia, Dr. Blastoff Von Geschutten and Col. Igor Beavor, and, of course "The Kink of Yesiam."

### PErsonalities

▲ **THE REV. JOHN M. MULLIGAN** is the new director of the Seamen's Church Institute, New York, succeeding the Rev. Dr. Raymond S. Hall . . . The Rev. Gerald K. Lowe is **famous for baking bread,** which he does once a year for the Episcopal Church of the Annunciation's annual bazaar at Holmes Beach, Fla. "It began when I was a boy," he said. "I kept pestering my mother until she let me bake using the family recipe. I've been baking it ever since" . . . The Rev. **Roderick S. French** is the new executive secretary of the Youth Dept. of the World Council of Churches . . . The Rev. **J. Kenneth Morris** has resigned as rector of St. John's, Columbia, S. C., so he can set up a Counseling Service at the Diocesan House, Senate and Barnwell Sts., Columbia, S. C. . . . The **American Bible Society** has several P. E. representatives besides Dr. Gilbert Darlington, its Investment Officer: Bishop John B. Bentley and the Rev. David B. Reed, and the Rev. Warwick Aiken, Jr. . . . The new secretary of the **Church Army** Board of Trustees is Sir Louis Beale who has spent almost all of his adult life in the British Foreign Service . . . The Rev. Edwin Burton Thayer was consecrated Suffragan Bishop of Colorado in St. John's Cathedral, Denver, recently.

### World PErsonalities

▲ **THE ANGLICAN** Church in Malaya will alleviate its clergy shortage with a system of "worker priests," men ordained to the priesthood but continuing their normal secular employment . . . A new 500,000 seminary of the P. E. Church has begun **near San Juan,** Puerto Rico . . . The Church of England has reported that 370 of its 17,980 parish churches in England are **not being used** regularly for public worship and another 420 are expected to become redundant in the next 15 or 20 years because, says Bishop Kenneth Hearley of Grimsby, "our churches happen to be where people are not" . . . The Synod of the Anglican diocese of Sydney has called upon the Australian government to consider whether its so-called **White Australia policy** on immigration should be changed "in the interests of Australia and its relations with South-East Asia" . . . The Very Rev. E. H. Lewis-Crosby, Dean of Christ Church, Dublin, asked the British Council of Churches to abandon any attitude which upheld the **"fencing of altars"** in the interest of inter-communion . . . An interdenominational committee in Great Britain is campaigning for **nuclear disarmament.** Sponsors include Anglican Bishops of Southwark, Llandaff and Woolich, and Miss Janet Lacey, director of the British Council of Church's Dept. of Inter-Church Aid and Service to Refugees . . . Special greetings of the American House of Bishops, resulting from their Dallas meeting, were conveyed to the **Anglican Church in South Africa** for the consecration of the Rev. Robert H. Mize, Jr., a native of Kansas and son of the late Bishop Robert H. Mize of Salina. With Mr. Mize were consecrated Canon A. H. Zulu, first African Anglican prelate in So. Africa, and the Rev. Harold Beardmore an Englishman named Bishop of St. Helena . . . The Men's Club of the **American Cathedral in Paris** held its fall dinner recently with David Schoenbrun, CBS news correspondent, as guest of honor and speaker.

### P. E. Quotes

▲ **PRESIDING BISHOP** Arthur Lichtenberger believes that the discussion of the religious issue during the Presi-

AMERICAN CANCER SOCIETY

THE DOLLAR
and the
VATICAN
By AVRO MANHATTAN
Wouldn't you like to know the facts behind the Vatican's global strategy?
*This book is a real eye-opener.*
Catholic Imperialism AND World Freedom
By Avro Manhattan
*"This is a 'whew' book!" — Dr. Edwin McNeil Poteat*
*These books now available through*
THE CHURCHMAN
$4.00 each.
1074 - 23rd Ave. No. St. Petersburg 4, Fla.

THE CHURCH FARM SCHOOL
Glen Loch, Pa.
A School for boys whose mothers are responsible for support and education.
Grades: Five to Twelve
College Preparatory
Wholesome surroundings on a 1,600 acre farm in Chester Valley, Chester County, where boys learn to study, work and play.
Rev. Charles W. Shreiner, D.D.
Headmaster
Post Office: Box 662, Paoli, Pa.

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISH CLOTHS
Were sold in 1955 by members of Societies, Clubs, Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.
Samples FREE to Officials
SANGAMON MILLS
Established 1915 Cohoes, N. Y.

Clergy and Choir
VESTMENTS
ALTAR HANGINGS & LINENS
Chasubles - Albs - Amices - Copes
*All Embroidery Is Hand Done*
Materials by the Yard — "Kits" for Altar Hangings and Eucharistic Vestments
J. M. HALL, Inc.
14 WEST 40th ST., NEW YORK 18, N. Y.
Tel. CHickering 4-1070

Morehouse-Barlow
*Religious Publishers*
BIBLES, PRAYER BOOKS, HYMNALS,
GIFTS, BOOKS FOR CHILDREN

VESTMENTS
Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen
1837 *Church Vestment Makers Over One Hundred Years* 1961
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Looking for a PUBLISHER?
Your book can be published, promoted, distributed by successful, reliable company noted for prompt, personal service. All subjects. Free Editorial Report. Inquiries also invited from businesses, organizations, churches, etc. Send for Free Booklet. Vantage Press, Dept. CH, 120 W. 31, New York 1.

# Send a Copy of The Churchman to Five Friends

**For One Dollar ($1.00)**
*(to cover cost of mailing)*

THE CHURCHMAN
1074 - 23rd Ave. No.
St. Petersburg 4, Florida

I enclose $1.00. Please send a copy of THE CHURCHMAN with my compliments to the persons listed below:

To .....
Address .....
City..... Z..... State.....

To .....
Address .....
City..... Z..... State.....

To .....
Address .....
City..... Z..... State.....

To .....
Address .....
City..... Z..... State.....

To .....
Address .....
City..... Z..... State.....

Sender .....
Address .....


dential campaign has been good for the country. Despite the upsurge of hate literature, the Bishop asserted that most of the **discussion of religion** had been on a "high level," and had helped clarify the principle of the separation of church and state.

**THE REV. HUGH McCandless** told his parishioners in the Church of Epiphany, New York: "There are probably **1,000,000 planets** capable of supporting conscious life," but "Let us be ready to receive Jesus this Christmas on earth."

**THE REV. LESTER KINSOLVING** commented in "The Crucifier": "The Church of Rome may just possibly after its tragic **'one true church' complex** (in effect counterfeiting all other churches), retaining only the belief that it is the best among many ways of worshiping God . . . the way a Christian ought to feel about the church of his choice."

**THE REV. JAMES DUNCAN** entered the Suncoast Civic Workshop discussion on Bingo in St. Petersburg, Fla., with this comment: "Bingo — if the purpose is gambling, to gain **something for nothing** by taking a chance on it — is morally wrong. I think that's what's wrong with the American nation today, the desire to get something for nothing."

### Necrology

▲ **THE REV. DR. ARNOLD R.** Verduin died in New York Dec. 1 at age 55 . . . The Rev. **Paul M. Suzuki** of Japan died Nov. 2 in St. Luke's Hospital, Tokyo, after a long illness . . . The Rev. **Clarence Austin Cragwell,** of the Panama Canal Zone, died Nov. 7 in Ancon at age 77.

•

# Potent Words

### No Creative Thinking

▲ **DR. EDWARD H. LITCHFIELD,** chancellor of the University of Pittsburgh, said this in New York recently:

**"I find in Washington a growing suspicion of private groups. Instead of creative thinking the bureaucrats show the attitude of the typical auditor . . . I don't see very much outstanding leadership emerging from the public service."**

### Operating at UN

▲ **DREW PEARSON,** writing in his syndicated column on the U. S. behaviour in the UN, said:

**"But when after 15 years of operating the United Nations we never permit a Soviet bloc diplomat to preside over the U.N. Assembly, largely honorary, then we are simply inviting Soviet moves either to revamp the U.N. or walk out . . . The American people are entitled to know the truth."**

### No Religious Revival

▲ **DR. REINHOLD NIEBUHR,** writing in Harper's Magazine last month said:

**"One couldn't say that there's a religious revival in the sense that the religious faith, whether it be Jewish or Christian, has taken hold of the country . . . I think that the only valid religious faith is one that deals in a significant way with the human situation."**

### Rights, Not Laws

▲ **THE WATCHMAN - EXAMINER,** Baptist weekly, commented last month:

**"The observance of Bill of Rights Day on Dec. 15 ought to have greater emphasis then ever . . . We need to remember that they are Rights, not laws, fundamental principles without which**


## CHURCH SERVICES
### NEW YORK

**THE CATHEDRAL CHURCH of St. John the Divine**
**112th St. & Amsterdam Ave., N.Y.C.**
Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and Sermon 4.
Weekdays: Holy Communion 7:30 (and 10 Wednesday); Morning Prayer 8:30; Evensong 5.

**Chapel of the Good Shepherd**
**General Theological Seminary**
**Chelsea Square**
**Ninth Ave. at 20th St., New York**
Morning Prayer and Holy Communion daily at 7 a.m.
Choral Evensong, Monday to Saturday at 6 p.m.

**The CHURCH of the EPIPHANY**
**York Avenue at 74th Street**
(Near New York and Memorial Hospitals)
*Hugh McCandless, Lee Belford, Richard Louis, Philip Zabriskie, clergy*
Sundays: 8 a.m. HC; 9:30 Family (HC 3S) 11 MP (HC 1S)
Wed.: HC 7:20 a.m.; Thurs.: HC 11 a.m.
*One of New York's most beautiful public buildings.*

**CHURCH OF THE INCARNATION**
**Madison Ave. at Thirty-fifth St., New York City**
**Rev. John A. Bell, Rector**
Sundays: 8:30 a.m. Holy Communion
11:00 a.m. M. P. and Sermon
First Sunday: 11:00 a.m. Holy Communion and Sermon
Weekdays: Holy Days and Wednesdays: Holy Communion 12:05 p.m.

**ST. BARTHOLOMEW'S CHURCH**
**Park Avenue and 51st Street**
**Rev. Terence J. Finley, D.D., Rector**
8 and 9:30 a.m. Holy Communion
9:30 Church School
11:00 a.m. Morning Service and Sermon
4:00 p.m. Evensong and Special Music
Weekday Holy Comm. Tues. 12:10 p.m.; Wed. and Saints' Days 8 a.m.; Thurs. 12:10 p.m.
Eve. Prayer Daily 5:45 p.m. Organ Recitals Wed. 12:10 p.m. Church open daily for prayer.

**ST. THOMAS CHURCH**
**5th Avenue and 53rd Street**
**Rev. Frederick M. Morris, D.D., Rector**
Sun HC 8, 9:30, 11 (1S) MP 11, EP Cho 4; Daily ex Sat HC 8, Thurs 11, HD 12:10; Noonday ex Sat 12:10.

our freedom would be insecure. We must defend these Rights. They protect us against oppressive governmental power."

### Communists Get Credit

▲ **THE RELIGIOUS FREEDOM** Committee, reviewing Ralph L. Roy's book, "Communism and the Churches" said:

**"Mr. Roy's second premise is that, throughout this period of 40 years, almost every social movement of a critical and creative character in American life has been the brain-child of the Communist Party, privately conceived and then dressed up for public consumption in the seductive guise of what he calls indiscriminately 'communist fronts.' This contention is irresponsible and dangerous. Surely there have been issues in American life crying for solution that good men and women have been unable to evade: the protection of the foreign-born, the defense and extension of civil liberties and rights, the place of armaments in our economy, atomic weapons and tests, and the issue of war and peace. If, as Mr. Roy suggests, all such agitation has stemmed solely, or even primarily, from the communists, they must be super-men, which they obviously are not; and the American public must consist of dolts, which it does not . . . His is surface-writing against the background of the most profoundly changing and revolutionary period in recorded history . . . By immature and inadequate handling of a theme crucial to the moral witness of the churches and synagogues in a changing world, Mr. Roy has committed a disservice."**

### Self-Criticism

▲ **THE BRITISH WEEKLY,** published in Edinburgh, commented on "Political Self-Criticism" recently:

"When a democracy loses the capacity for self-criticism, it loses something quite fundamental and essential to its nature. This is so obvious that it ought not to require re-statement. Since when was honest and responsible self-criticism a danger to national well-being? Does Mr. Nixon want to convey a propagandist impression of his country rather than let the facts speak? Is it really helpful to a nation's prestige to fear the honest truth? It is disastrous that in a democracy responsible self-criticism (which is in fact what Senator Kennedy has engaged in) should be condemned as hesitancy and indecisiveness."

**REPRINTS AVAILABLE**
**Rome and the Presidency—**
A Medieval Autocracy
Worries Americans,
by Herbert Rogers
(From our March, 1960 issue)
100 copies for $1.00

*Also*

**The Pre-Emptive War Doctrine**
Our Dangerous
New Propaganda Line
*By*
Brig. Gen. Hugh B. Hester (Ret.)
(From our July, 1960 issue)
50 copies for $1.00

**THE CHURCHMAN IS FOR SALE**
in many parishes throughout the country and at the following newsstands:

**In New York**
Bryant Park Newsstand, 46 W. 42nd St.
Morehouse-Barlow Co., 14 E. 41st St.
Sach's Newsstand, 42nd St. and 5th Ave.
Seabury Press Bookstore, 281 - 4th Ave.
and other newsstands

**In Boston**
Old Corner Bookstore, 50 Bromfield St.

**In Chicago**
Post Office News, 37 West Monroe St.

**In Cincinnati**
Church Book Stall, 525 Walnut St.

**In San Francisco**
Morehouse-Barlow Co.
261 Golden Gate Ave.

**In St. Petersburg**
Ackerman's, Central between 3rd & 4th

**In Washington**
Cosmopolitan News Co.
603 - 15th St., N.W.

## BOOKS RECEIVED

**The New Life.** The Seabury Lenten Book for 1961. By Theodore Parker Ferris. Seabury. $2.50

**We Call This Friday Good** (Lenten Book for 1961) By Howard G. Hageman. Muhlenberg Press. $1.50

**Jesus the Lord.** By Karl Heim, Muhlenberg Press $1.50

**Legacy of Suppression.** Freedom of Speech and Press in Early American History. By Leonard W. Levy. The Belknap Press of Harvard Univ. Press. $6.50

**The Smut Peddlers.** By James Jackson Kilpatrick. Doubleday. $4.50

**The Beneficent Blaze,** the Story of Major Lew B. Brown. By Marion Zaiser. Pageant Press. $4.00

**This is What we Found.** How a white father and son in Little Rock came to champion equal rights and opportunites for Negroes. By Ralph and Carl Creger. Lyle Stuart. $1.00 (paper)

**China Crosses the Yalu.** The Decision to Enter the Korean War. By Allen S. Whiting. Macmillan. $7.50

**The Talmud of Jerusalem.** Preface by Dagobert D. Runes. Philosophical Library. $4.75

**A Treasury of Witchcraft.** By Harry E. Wedeck. Philosophical Library. $10.00

**The Rough Years** By Chad Walsh. Morehouse-Barlow. $2.25 (paper)

**The Stars and Stripes.** Story of World War II. By Robert Meyer, Jr. (Foreword by Gen. Omar N. Bradley) David McKay. $5.95

**The History of Modern Culture.** By Maurice Parmelee. Philosophical Library. $10.00

**How to Improve Your Mind.** By Baruch Spinoza (notes by Dagobert D. Runes). Philosophical Library. $2.75

**Centuries.** By Thomas Traherne. (Episcopal Book Club Selection) Harper. $3.50

**Not as the Scribes.** By John Middleton Murry. Horizon Press. $3.75

**The Book of Christmas.** By Marguerite Ickis. Dodd, Mead. $3.50

**Essays in Metaphysics.** By Martin Heidegger. Philosophical Library. $2.75

**Theodore Parker: An Anthology.** Edited with an intro. and notes by Henry Steele Commager. Beacon Press. $6.00

**The Biblical View of Sex and Marriage.** By Otto A. Piper. Chas. Scribner's Sons. $3.95

**A Good Fight, the Story of FDR's Conquest of Polio.** By Jean Gould. Dodd, Mead. $4.00

**The Diary.** By Soren Kierkegaard. Philosophical Library. $4.75

**To Freedom Condemned.** By Jean-Paul Sartre. Philosophical Library. $3.00

RECORDINGS RECEIVED

**The Living Words of Christ and The Wisdom of Christ.** Both arranged and spoken by Aly Wassil. Astara Foundation, Los Angeles, Calif. $5.95 each or 2 for $11.00

## PAMPHLETS RECEIVED

**McCarthy Goes Marching On — An Appeal to the British Public.** By Harvey O'Connor. Union of Democratic Control, 13 Prince of Wales Terr. London W. 8 8d per copy, 1 doz. copies 4/6 (Inc. postage)

**The Religious Retraction of Isabelo De Los Reyes y Florentino.** By Isabelo de Los Reyes, Jr. 1440-B Misericordia St., Dist. of Sta. Cruz, Manila, Philippines. No price.

**Food and Freedom.** Gearing U.S. Farm Production to World Plenty and Peace. Conference on Economic Progress. 1001 Conn. Ave., N.W., Washington 6, D. C.

**Creativity in a Business Readjustment.** By Marion Harper, Jr., McCan-Erickson, Inc., 485 Lexington Ave., New York 17. Free.

**Whither Goest Thou, America?** By the Rev. W. E. R. O'Gorman., P. O. Box 1053, Glendale 5, Calif. 50c.

**Racial Violence and Law Enforcement.** By George McMillan. Southern Regional Council, 5 Forsyth St., N.W., Atlanta 3, Ga. Free.

**The Tasks of the U.S. under New Leadership and Their Impact Upon the U.N.** by James P. Warburg. Current Affairs Press, 34 East 70th St., New York 21, N. Y. 25c, 5 copies $1.00.

**Speech by Nikita S. Khrushchev — Proposals by the USSR** — 15th Session of the UN Gen. Assembly. Crosscurrents Press, 156 Fifth Ave., New York 10, N. Y. 75c.

## • CLASSIFIED •

**RATES — 16 WORDS — $2.00**

***FIFTEEN CENTS for each additional word and initial including address. Payment must accompany all orders. DISCOUNT for 3 insertions — 10%; 6 insertions — 15%; 12 insertions — 20%. Address: The Churchman, 1074 23rd Ave. No., St. Petersburg, Florida.***

### *AUTHORS' SERVICES*

LOOKING FOR A BOOK PUBLISHER? LEARN about our successful plan. Free booklet CH. Vantage Press, 120 W. 31st Street, New York.

### *BOOKS AVAILABLE*

"CIVIL RIGHTS AND STATES' RIGHTS" MAY BE ordered for $2.00 from NAACP, 404½ North 2nd St., Richmond, Va.

READ: A PRIEST SPEAKS HIS MIND, BY REV. W. E. R. O'Gorman. Widely reviewed, Churchman, etc. $2.50. Also booklet on Prayer. 20 copies $1.00 Postpaid. Author, Box 1053, Glendale 5, California.

### *BOOKS BOUGHT*

Scholarly theological books bought. — Single items of merit or large libraries. SCHULTE'S BOOKSTORE, INC., 80-82 Fourth Ave., New York 3, N. Y.

### *SCHOOL DIRECTRESS WANTED*

IMMEDIATE OPENING, DIRECTRESS FOR NEW school in NYC with Episcopal affiliation. Early childhood education certificate required. Write Mr. Bearns Smith, 530 East 86th St., New York 28, N.Y.

### *SITUATIONS AVAILABLE*

TWO POSITIONS IN JAMAICA, WEST INDIES, office secretary and assistant with convictions on evangelical truth. Prefer persons from liturgical church. Write Box 1274, The Churchman, 1074 23rd Ave. North, St. Petersburg, Fla.

### *TYPING - STENOGRAPHY SERVICE*

UNIVERSITY MANUSCRIPT SERVICE — EDITORIAL WORK, Revision, Research, as well as typing. Florence B. Crane, 519 West 121st St., New York City. UNiversity 4-4868.

### *WANTED: Laity, men and women*

AGES 25-45, SINGLE OR MARRIED, FOR TRAINING in full time work for the church as evangelists in parishes and institutions. Salary moderate but an adventurous and purposeful life. Write: Church Army, 662 Sixth Avenue, New York 10, N.Y. for information.

PROTESTANT EPIS THEOSEM
ALEXANDRIA
VIRGINIA
ADV

# THE CHURCHMAN ASSOCIATES' 30th ANNIVERSARY YEAR

# THE CHURCHMAN'S 158th

IN 1931 The Churchman Associates was established as a non-profit membership corporation to provide friends of the paper with an opportunity to take an active part in its life and growth. THE CHURCHMAN'S enlightened and militant stand for social justice and the application of the teachings of Jesus of Nazareth to all aspects of life has made firm friends among men and women of many communions.

Our annual Associate dues, the amount of which above $10.00 is entirely voluntary, help THE CHURCHMAN to bridge the gap between operating income and the cost of production, to offer a special subscription rate to clergymen and to maintain a modest list of free subscriptions for those who cannot afford to subscribe.

The Churchman Associates have sponsored a number of activities not immediately connected with the publication of the paper. An example was the Sermon of the Year contest, which inspired more than 4,000 clergymen throughout the country to preach sermons on "goodwill and better understanding" among peoples of differing faiths and national backgrounds. Many of the most significant sermons were read over the air by distinguished actors and other men and women of national prominence and were subsequently published by the Association Press in a volume entitled, *Sermons of Goodwill.*

The relation of the Associates with THE CHURCHMAN is peculiarly cordial and at the same time, we feel, is properly objective. All of us do not always agree with each detail of editorial policy. We are at one, however, in our belief that America and its churches need a forthright journal like THE CHURCHMAN. Because of its fearlessness and its refusal to yield to pressures of any sort, its readers are able to find in it news and opinions that are frequently played down or suppressed by the secular journals.

For this truly Christian policy, coupled with its "distinguished service in journalism," THE CHURCHMAN has received the internationally coveted University of Missouri School of Journalism Award. The citation said: "For highly intelligent and uncompromising editorial freedom and independence; for alertness to important problems of social ethics; for a dynamic and powerful contribution to a modern and liberal outlook for religion, and for courageous and tolerant hospitality in its pages to varied expression of opinion. To a religious publication which though allied with the Protestant Episcopal Church, does not officially represent it, and which transcends denominational lines."

This citation from so distinguished a source echoes our own feelings as Churchman Associates. We are proud of the part we have had in the paper's life and growth, and grateful for the many ways it has helped us.

As the year of those two anniversaries opens, we extend a cordial welcome to all men and women of goodwill who wish to join us in thus helping to forward the coming to the Kingdom of God among men.

WALTER RUSSELL BOWIE
*President*

***THE CHURCHMAN ASSOCIATES, Inc.***

1074 - 23rd Avenue North

St. Petersburg 4, Florida